THE CHURCHMAN.

Vol. X.—No. 29. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. Whole Number 49.

PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, SEPTEMBER 26, 1840. BY JAMES A. SPARKS, 124 FULTON-ST. { Terms—$3 00 per annum—IN ADVANCE.

POETRY.

For the Churchman.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd. *St. John*, x. 16.

The enemies of Christ
Must all be gathered in;
He came to seek and save the lost,
The dead in guilt and sin.

Where the pale crescent gleams,
The Gospel must be sent;
The glory of its light must shine
Through all the Orient.

Where Israel's tents are spread;
Where deaf her sons repose,
The Gospel voice must wake the dead,
And tell how Jesus rose!

Over the Alps, away,
Where Ganges rolls its tides;
Where Indus' stream or Shimmaleh
The realm of sin divides;

There must the cross be raised;
There the true temple reared;
There must the flag of Shiloh wave,
And God's great name be feared.

Poor wandering sheep, how far
Have many gone astray!
Aye, wandering from the fold of Christ
In dark and evil way!

But they must be brought back;
The little lambs be led
To the good Shepherd, from whose hand
With truth they shall be fed.

And they whose sneers are hurl'd
Upon the Christian name;
Who mock the Saviour of the world;
Who call his glory, shame;

They must be saved through Him—
—The Lamb for sinners slain;
Who, godlike, when he was reviled,
Did not revile again.

The heretic, who mars
The holy Church of God;
Who disregards the Saviour's word,
And trifles with his blood;

He must be saved, indeed,
Through that same blood which ran
Freely and full, on Calvary,
To save the creature, man.

I wonder not that once
They nail'd Christ to the tree;
For even now men tear his form;
They wound him bodily;

They crucify afresh
The Son of Mary, God;
Treading anew the cruel path
Which Jewish scoffers trod!

But to the uttermost
God's grace, in Christ, can save;
And he must snatch the victory
And triumph from the grave;

Before the day arrive,
The sure millenial day,
When all shall meet within one fold
To go no more astray;

When lions shall lie down
Still, by the infant's side;
And in most perfect harmony
With man and beast abide—

Then will the flock of Christ
Be beauteous to behold;
United in one family;
"One Shepherd, and one fold."

Brooklyn, Sept. 12, 1840. S. H. C.

For the Churchman.

THE ANGEL'S CHAPEL.

At the entrance of the Holy Sepulchre at Jerusalem, according to the account of some ancient travellers, is a stone about a foot and a half square and a foot thick. This is said to be the same upon which the Angel was seated who spoke to the two Marys upon the morning of the resurrection. Beside it was erected a little shrine, which is still called the Angel's Chapel.

Lo! pilgrim, enter here;—with footsteps slow,
Enter this shadowy, holy place with awe!
Pause, meditate in silence, pious pilgrim;
Let thy voice be hushed, thy musings bland.
Pilgrim! bend low. Be thoughtful, prayerful, glad!
Look thou upon this sacred place. Here once
Thy blessed Saviour, Sovereign, Lord was laid,
Within the solemn, voiceless, stilly tomb!
Yet holy, ardent, be thy whisper'd thoughts;
Grateful and thankful, let thy prayers arise.
In adoration lift thy soul to Him
Who broke the midnight, dungeon-gloom of death;
Illuminating with a gleam divine,
The dreary, sad'ning precincts of the grave,
And life and immortality bequeath'd to thee!
Yea, peaceful be his soul who enters here—
Tranquil and pleasant be the zealous heart
Which utters fervent descants silently.
Silently, yet not unheard: 'tis wafted
Upward, heavenward. On cherubs' wings 'tis borne
Like fragrant spice-gales mounting to the skies.
Orisons deep die not unheard away:
So thinks the pilgrim at the tomb of Christ.
And as he lingers glowing, aw'd profound,
What precious visions bless his eager mind—
Calming his heart with thoughts too full for words:
With vivid thoughts of that extatic morn,
The sacred morn which saw the Lord arise.
Beauteously dream-like. Colors fadeless
Adorn that holy, happy day with light.
A lovely picture does his fancy paint:
'Tis Oriental:—the time the dewy morn,
When silence breathes transport:—all nature hush'd.
He sees a pleasant garden, cool and fair:—
A distant city gleams through cypress bowers—
And temples, and gold and vermil'd palaces.
Sweet aromatic flowers, iris-tinctured,
Steal o'er the senses, and perfume the air,
Like pyres of frankincense exhaled around.
Asia's gorgeous sun has slightly tinged
The soft green valleys and the purple hills
With golden light. Two female forms appear
To break the stillness of this lovely scene.
But lo!—they pause: for, sitting where
Their Lord was laid, an Angel, shining bright
In robes light-dazzling, proclaims Christ risen!
'Tis a glorious picture!—Can the heart
Imbibe one more deep, thrilling, more intense?

* * * * * * * *

The Angels' Chapel! How that pure
Sacred name imparts its holy origin,
Like sunny beams to glad the Christian's heart—
Whispering life and truth and perfect bliss
Unending, ceaseless—joys untold above;
Where love for ever reigns, and hearts no more
Are blighted! Thrice happy thou, O pilgrim!
If standing at this sacred, blissful shrine,
With mind illum'd, with heart uprais'd, renew'd,
And Faith's own radiant star before thee bright!

D.

A GUIDE TO THE CHURCH.

No 3.

Constitution of the Church of Christ—the Scriptural View confirmed by the Practice of the Primitive Church.

But did the conclusion upon this matter stand upon less firm ground than it really does, or was the language of Scripture in this case less clear than it is, the *practice of the primitive Church* furnishes such a comment upon it, as must, we should think, determine the judgment of every unprejudiced man.

It is a known axiom, that every law is best explained by the subsequent practice. Let this maxim be applied in the present case.

We are then as well assured as we can be of any historical fact whatever, that Timothy, Titus, Ignatius, Polycarp, Clemens Romanus, and others, the immediate disciples of the Apostles, did exercise the episcopal office, for substance the same as it is now exercised in that branch of the Christian Church established in this country. From which circumstance, we feel ourselves warranted in concluding, that such was the government originally settled in the Church; because it is not to be supposed, that those who lived with the Apostles, who exercised the office they had received in the Church by virtue of their appointment, and in some measure under their superintendence, could deviate from the plan laid down by the Apostles, whom they considered as acting under the immediate direction of the Holy Spirit. For if it can be supposed, that the immediate disciples of the Apostles did not know the minds of their teachers, or that their practice was not strictly conformable to it, we may suppose any thing; and there is no ground left, upon which any conclusive reasoning on this subject can be built.

But "what need we," said a judicious writer, who had paid particular attention to this subject, and whose writings have been frequently referred to as a standard of judgment in Church matters: "what need we," said he, "to seek for proofs, that the Apostles, who began their order of regiment by bishops, did it not but by divine instinct; when, without such direction, things of far less weight and moment they attempted not? Paul and Barnabas did not open their mouths unto the Gentiles, till the Spirit had said, 'separate me Paul and Barnabas for the work whereunto I have sent them." The eunuch, by Philip, was neither baptized nor instructed, before the angel of God was sent to give him notice, that so it pleased the Most High. In Asia, Paul and the rest were silent, because the Spirit forbad them to speak. When they intended to have seen Bythinia, they stayed their journey, the Spirit not giving them leave to go. Before Timothy was employed in those episcopal affairs of the Church, about which the Apostle Paul used him, the Holy Ghost gave special charge for his ordination; and prophetical intelligence, more than once, what success the same would have. And shall we think, that James was made bishop of Jerusalem, Evodius bishop of the Church of Antioch, the angels in the Churches of Asia bishops; that bishops every where were appointed to take away factious contentions and schisms, without some like divine instigation and direction of the Holy Ghost? Wherefore let us not fear to be herein bold and peremptory; that if any thing in the Church's regiment, surely the first institution of bishops was from heaven, was even of God; the Holy Ghost was the author of it." Hooker's Ecc. Pol. book 7. If we say then, that in every Church that was planted, the offices of bishop, priest, and deacon, answering to those of high priest, priest, and Levite, under the law, were to be found, we shall say no more than the history of the primitive Church will warrant. It being certain, that the economy of the Christian Church corresponded as nearly to that of her elder sister, the Jewish Church, as the different nature of their respective services would permit. Indeed, from the parallel subsisting between he law and the Gospel, the one being considered as the type or figure of the other, it was no uncommon thing for the primitive fathers, in speaking of the government of the Christian Church, to argue from the distinctive offices in the Levitical priesthood, to a similar distinction in the Christian.

Thus St. Clement, one of the first bishops, a fellow-laborer with St. Paul, writes to the members of the Church at Corinth, for the express purpose of pressing upon them the duty of ecclesiastical subordination and obedience. "To the high priest," says he, "were allotted his proper offices; to the priests their proper place was assigned; and to the Levites their services were appointed; and the laymen were restrained within the precepts of laymen."

Now was there no similarity at that time acknowledged between the form of the Jewish and Christian Church; were there no offices in the latter corresponding with those of high priest, priest, and Levite, in the former; the force of argument, otherwise to be deduced from the application in this case, must have been totally lost upon the parties to whom it was addressed.

But upon appeal to St. Paul's writings we find, that part of the charge delivered to Timothy, appointed bishop of the Church in Ephesus, was, that "he should lay hands suddenly on no man;" that he should receive no accusation against a presbyter, but before two or three witnesses; and that the deacons in his Church should be men of sober and orderly conversation. Here, then we have the form of the Christian Church, after the model drawn out by the Apostles themselves, with its officers distinguished by their respective stations; the bishop as supreme governor, answering to the high priest under the law; the presbyters and deacons to the priests and Levites, as subordinate ministers in it. And by an appeal to ecclesiastical history it will be found, that immediately from the death of the Apostles, or a very few years after, the government of the Christian Church throughout the world, was in every part of it settled upon the same Apostolic plan.

Under this form of government has the Church continued, from the days of the Apostles down to the present time; and, doubtless, will continue so to the end, whatever occasional interruptions it has met with, or may still meet with, from the prevailing passions and prejudices of sinful men. "For it is impossible," we are told, "but that offences will come:" and "there must be heresies; that they which are approved may be made manifest." Luke xvii. 1. 1 Cor. xi. 19.

Should further testimony in favor of the government of the Church, as here described, be necessary, we are furnished with what must be deemed direct to the purpose, in the writings of St. Clement above-mentioned, where he says, in his first epistle to the Corinthians, that "the Apostles, knowing of the Lord Jesus, that contests would arise concerning the episcopal name, (or order,) and for this cause having perfect fore-knowledge (of these things) they did ordain those whom we have mentioned before; and moreover did establish the constitution, that other approved men should succeed them who died in their office and ministry."

Thus, then, upon the authority of St. Paul, who was called to be an Apostle by Jesus Christ, together with that of St. Clement, who was a bishop within forty years after our Lord's resurrection, and who, as living with the Apostles, must have been made acquainted with the constitution of the Church over which he was appointed to preside; supported by the consideration of that uniform system of government which has prevailed in the Church from the beginning, we are warranted in determining; that where we find the order of bishops, priests, and deacons regularly appointed, there we find the Church of Christ; and without these, (to make use of the words of St. Ignatius, who it is to be observed was the disciple of St. John,) it is not called a Church. "Let all," says this holy man, "reverence the deacons as the ministers of Jesus Christ, and in like manner the bishops as Jesus Christ, the Son of the Father; the presbyters as the senate of God, and college of Apostles; without these it is not called a Church."

From whence the obvious conclusion is, that the Church is not merely a number of people, agreeing in the same articles of faith, or in the same acts of religious worship; but it is moreover a society, holding one visible communion under the same divinely instituted government: a society not of *man's* but of *Christ's* forming; a society or spiritual incorporation, of which He is the head, and all individual Christians, who have been regularly admitted into it, the members. For the Church is not a creature of the fancy, deriving an imaginary existence from the whim and caprice of man, but a settled and permanent establishment, the work of divine wisdom. It is, moreover, not hid in a corner, that men need be at a loss to find it; but a visible society, possessed of those characteristic marks, by which it may at all times be known. Like all other societies composed of fallible men, it has, indeed, been deformed by corruptions and abuses; but corruptions and abuses affect not the nature and constitution of the Church itself, but the parties only by whom they have been occasioned.

To form a proper judgment, therefore, upon this subject, recourse must be had to those records which contain an account of the original plan, upon which the Church was established by its divine Founder. In them we find, that every figure under which it is described has application, not to a confused multitude of men independent of each other, but to a regular society under an appointed government. It is a body having many members, of which Christ is the head.—It is a kingdom of which Christ is the king.—It is a family, of which Christ is the master.—It is "a building fitly framed together, built upon the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner stone."—It is the fold of sheep, of which Jesus Christ is the shepherd. All which several descriptions lead to the same general idea of association, order and agreement, subsisting among the several members of the Church, considered as parts of the same body; in consequence of which they regularly discharge their respective offices, continuing in constant dependence upon the Head, from whence their power of life and action is derived.

Such then is the nature and constitution of the Church, as it was originally established by its supreme Head, from whence the Apostles, and their successors, the bishops, have derived their commission; a branch of that commission which Jesus Christ received from his Father: by virtue of which they challenge obedience from every member of the Christian Church, as to the stewards or chief officers in that spiritual society, over which they are authorized to preside. And such must be the conclusion upon this subject, unless we suppose, either that the Apostles understood not the nature of the commission with which they were entrusted, or that, for the sake of aggrandizing their own characters, they wilfully misrepresented it.

CHRIST CHURCH, RALEIGH.

An Appendix to the documents printed by the Vestry, connected with the resignation of the Rector of Christ Church.

I.

Raleigh, August 22, 1840.

In the report of the Committee adopted by the Vestry, reference is made (p. 4 and 5 of the pamphlet) to St. Paul's decision concerning the lawfulness of joining in the feasts which followed the idolatrous sacrifices of the Heathen. That reference, it is thought, might, with propriety, have been extended so as to take in the *whole* of the Apostle's doctrine upon the subject.

When this question occurred, the Apostle was careful to "point out the importance of example, and the danger of countenancing the appearance of evil. It is true, he argues, the matter is indifferent in itself." "Meat commendeth us not to God; for neither if we eat, are we the better; neither if we eat not, are we the worse. But *take heed*, lest by any means *this liberty of yours become a stumbling-block to them that are weak.* For if any many see thee which hast knowledge, sit at meat in the idol's temple, shall not the conscience of him that is weak be emboldened to eat those things which are offered to idols: and *through thy knowledge shall the weak brother perish for whom Christ died?* But, *when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.* Wherefore, if meat make my brother to offend, *I will eat no flesh while the world standeth,* lest I make my brother to offend."

Here the Apostle furnishes a *rule*, which, much as the particular circumstances under which it was laid down differ from those in which we are placed, may be regarded as a general one, "of universal application as to the *spirit* which influences *the true Christian.*" It is a rule too, which is easily comprehended and applied by the most simple and ignorant; and the conscientious observance of it will go very far to prevent any such practical difference of sentiment between Minister and People, as that which had led to the publication of the Vestry's Pamphlet and this Appendix.

II.

What was said in the foregoing section respecting the reference to St. Paul's teaching, may also be applied to the use made in the report (p. 4, 5 and 6) of the language of another. The quotations here alluded to, though the authority is not given, it is well known, are from a work (of the present Bishop of Chester in England, the Rt. Rev. John Bird Sumner) entitled "Apostolical Preaching Considered," and from the viii. chapter of that work, which treats of "Intercourse with the World." These passages, whether intended in the report to be used as authority, or only employed as expressing accurately the views of the Vestry, certainly do not fairly represent the opinions and the teaching of the author, upon the subject of the inconsistency of "worldly amusements" with the Christian character and profession. This, the following extracts from the same work and from *the very same chapter*, it is thought, will abundantly show.

1. "If we look to the present age, which is our more immediate concern, it certainly cannot be pretended that there is no opposition existing, and therefore none to be dreaded, between the world and Christianity. This opposition must be unequivocally acknowledged, till the precepts of the Gospel are universally received as the law by which the morality of actions is to be estimated, and till the corrupt passions cease to become "a law unto themselves," with the connivance or consent of mankind. As long as sins of impurity, such as are declared by the Gospel to exclude from any "inheritance in the kingdom of Heaven," are passed over with complacency by society, unless attended with very gross aggravations; *as long as a life spent in a course of uselessness, frivolity and vanity is considered as an innocent employment of the talents, time, fortunes and understanding committed to our improvement*; as long as a practice like that of duelling, which must either involve the risk of suicide or murder, is not only deemed venial but honorable; *so long*, at least, *conformity with the world is enmity with God*; so long the Christian is called upon *to choose* which he will serve, *the world* or *Christ*; as long as those who profess the law of the Gospel, shall acknowledge a law which *opposes* it, so long must the true followers of Christ form a *world within a world*." (P. 154, 155.)

2. "Till the Christian and the man of the world more nearly agree, the distinction between the *visible* and *invisible* Church will be unhappily too just, and *the difference must be clearly marked out* between those who suffer "the cares of this world and the deceitfulness of riches to choke the word," and those on the other hand who "receive it into good ground, and bring forth fruit, thirty, or sixty, or an hundred fold." P. 156, 157.

3. "The result of the difference is, that *a constant opposition exists between the two contending principles of the world and the Gospel*; and its effects upon the Christian is to involve him *in a perpetual conflict*, not only with his own inward corruption, *but with the world around him*, which disguises the aspect of things, and represents what is *honorable* in the sight of *men*, as *innocent* in the sight of *God*. Amid the confusion of right and wrong, which arises from a nominal conformity to the Gospel, and a practical deviation from it, it is no easy task to discern the precise line to which compliance may go, and where it must be resolutely withheld. Christians, therefore, are to be warned, that *Satan is the prince of that world* in which they are placed to walk for a time, and in which their business and their thoughts are necessarily engaged, so that *it is not to be considered as a friendly country*, where they may throw aside caution, indulge repose, or sit down in security, but *is an enemy's land* and *abounds with dangers*." P. 157.

4. "How difficult is it to maintain an intercourse with the world, without allowing temporal motives to sway our pursuits and actions, instead of those which the Gospel sets before us! and since the honorable exertion of mental talents ensures general applause and reputation, how easily are we seduced to employ them for this object, in a manner which does not forward piety, and shows little consideration of the honor of the giver! *The most usual and successful bait, however, which the world holds out, is pleasure*." P. 158.

5. "There must, undoubtedly, be no sinful compromise, no conformity with practices unworthy our profession, because they are commonly admitted by the world, for the sake of any eventual good which might be hoped from such connivance. *The advantage is doubtful; the evil certain*." P. 161.

6. "If" the Minister "takes his stand on the ground of *inexpediency*, he has certainly *much* to argue; for *there can be no doubt* that public assemblages and diversions *have a strong tendency to withdraw the mind from things above to things below*; that *the common routine of society is generally a waste of time, if not of something still more valuable*; and that IT IS RARE INDEED TO FIND A PERSON ADDICTED TO THESE COMPLIANCES WITH THE WORLD, WHO DOES NOT CONFINE HIS VIEWS OF RELIGION TO A VERY LOW AND INSUFFICIENT STANDARD." P. 162.

7. "There is a truth, an universal truth, which must neither be withheld nor disguised; that the world, even the nominally Christian world, *has objects which are not Christian*; that it offers many pursuits which are inconsistent with the Gospel, and *many more which are hindrances in the way of real faith*; *that it tempts with pleasures which indispose to piety, and are adverse to the love of God.* Into these dangers the mind will infallibly be led, and swerve towards these objects, unless it is habitually referred to an example more spiritual, and a standard more exalted, than the general practice of mankind exhibits. With this view, let the preacher lay before his congregation the practical parts of the epistles. What the *letter* of the law may have left unrevealed, its *spirit* will supply. It will soon appear that the presiding faith, the fervent love of God and of heavenly things, the simple and humble mind, which the Apostles demand, are *incompatible* with the tumult of much intercourse with general society, and with the vanity and bustle of worldly pleasures. It will appear that the habitual relaxation of a Christian is not to be sought in amusements that weary where they ought to refresh, that ruffle the temper which they are intended to compose, and disturb those better affections of the heart which it is most important to cherish; but in the quiet charms of friendship, in the indulgence of domestic tenderness, in the pursuit of those elegant charms of literature and the arts which are not only harmless and unimpeachable, but chasten and adorn the mind." P. 163.

The foregoing extracts may be thought to be at variance with the passages quoted in the paper of the Vestry. But it should be considered that the excellent author is addressing himself to *Clergymen*, and advising them as to the best and most scriptural mode of preaching the Gospel and applying its doctrines and principles to the hearts and consciences of men. On this subject of worldly amusements, he is aiming, not so much to discuss the allowableness of them among Christians, as to lay down some general rules for the guidance of Ministers in their treatment of the question. He would not have the Minister oppose them on the untenable grounds, either that they are expressly forbidden by the author of our Holy Religion, or that they are wrong in themselves; but on that of their *inexpediency*, their *tendency*, their *incompatibility* with the growth and exercise of the Christian graces. On this ground, it is evident, from the extracts which have been given, that he himself is as decided in his opposition to the prevalence of wordly amusements among Christian people, as the Rector of Christ Church has shown himself to be. Indeed, these extracts are believed to cover fully the ground taken by the Rector. He has *never*, he thinks, taught or held, that the practices on the part of the communicants of his charge to which he objects, are "expressly forbidden in Scripture" or that they are "wrong in themselves." The *inexpediency* of these things arising from their known tendency and influence, and their *incompatibility* with the exercise of "the presiding faith, the fervent love of God and of Heavenly things, the simple and humble mind, which the Apostles" and the whole tenor of the revealed word "demand"—*these* have ever been, substantially, the ground on which the Rector has taken his stand and raised his voice against the prevailing practice among the members of his Communion; and he might safely appeal to the body of his congregation, as well as to his written sermons, for proof that such is the fact. Surely no other ground is taken or implied in the paper submitted by him to the Vestry. He has maintained, as he there states, and he still feels it his duty to maintain, that "Communicants of the Church" cannot indulge in the amusements of which he speaks, "*consistently with the solemn vows which are upon them, and their sacred character as 'Temples of the Holy Ghost,' as 'members of Christ, children of God and inheritors of the kingdom of Heaven;*" but this is no more than to assert, with Bishop Sumner, the *incompatibility* of "the presiding faith, the fervent love of God and Heavenly things, the simple and humble mind which the Apostles demand, *with the vanity and bustle of worldly pleasures.*" He has also declared, what, with deepened conviction, he now repeats, that it is his "honest and decided belief, that the practice" to which he objects, "if persevered in, will be ultimately destructive of all vital religion in the congregation;" but this is scarcely stronger language than that of the same excellent bishop, when he says, "there *can be no doubt* that public assemblages and diversions have *a strong tendency to withdraw the mind from things above to things below*"—and "it *is rare indeed* to find a person addicted to these compliances with the world, who does not *confine* his views of religion to *a very low* and *insufficient standard*." Indeed the object of that paper was neither to criminate the Vestry and Congregation, nor to argue the question of the *lawfulness* of worldly amusements, as must be obvious to any impartial person; there being neither any attempt at argumentation, nor so much as an *assertion* relative to that question. There is believed to be nothing in it inconsistent with the admission that, after all, the Vestry and Congregation *may be right* and the Rector *wrong* in opinion. Its sole object was to give a statement of the facts which had conducted the Rector to the conclusion that he could "no longer be substantially useful to the people of his charge," and thus to show that he had not acted without reason, and capriciously.

COMMUNICATIONS.

For the Churchman.

LATIMER AND BEVERIDGE.

To pursue the subject of Justification, I shall in this paper take the evidence of two respectable witnesses, or rather cross-examine them, in order to show that the Bishop of Ohio, in calling them to his aid, has signally failed in making out a "clear case," as in other instances which I have mentioned.

1. The evidence of the Reformer, *Master Hugh Latimer*. "The writer (these are the words of the "Charge," p. 111, *note*) knows not a better answer to the objection that Faith, when thus distinguished, [as an instrument,] to the exclusion of all other graces in Justification, is not where St. Paul places it, when he says, '*Now abideth faith, hope, love, but the greatest of these is love*,' than the homely language of good old Bishop Latimer—'though love be the chiefest, yet we must not attribute unto her the office which pertaineth unto faith only. Like as I cannot say, *the Mayor of Stamford must make me a pair of shoes, because he is a greater man than the shoemaker is.** For the Mayor, though he be the greater man, yet it is not his office to make shoes; *so though love be greater, yet it is not her office to save.*'" The writer of the Charge, as is too often his habit, furnishes no reference; we are compelled, therefore, to search through two octavo volumes before we are able to alight upon the wished-for passage; but when, at length, we find it, what is our astonishment to learn either that he has misapprehended its meaning, or that he has taken it at a venture from some indiscreet or designing intermediate! "There have been some," says Latimer, "which thought that St. Paul [in 1 Cor. xiii.] spake against the dignity of Faith; but you must understand that St. Paul speaketh here *not* of the justifying faith wherewith we receive everlasting life; but he understandeth by this word Faith the gift to do miracles, to remove hills; of *such* a faith he speaketh. This I say [however] to the confirmation of this proposition, 'faith only justifieth;' *this* proposition is most true and certain. And St. Paul speaketh not *here* of this lively justifying faith; for THIS RIGHT FAITH IS NOT WITHOUT LOVE, for love cometh and floweth out of faith; love is a child of faith; for no man can love except he believe; so that they have two several offices, *they themselves being unseparable.*" After quoting verse 13, 'Now abideth faith, hope, and love, even these three, but the greatest of these is love,' he continues, "There be *some* learned men which expound this majority of which St. Paul speaketh here for diuturnity. For when we come to God, then we believe no more, but rather see with our eyes, face to face, how he is; yet for all that, love remaineth still; so that love may be called the chiefest, because she endureth for ever. And though she be the chiefest, yet we must not attribute unto her the office which pertaineth unto faith only. Like as I cannot say, the Mayor of Stamford must make me a pair of shoes," &c. "Thus much I thought good to say against those which fight against the truth." *Sermons*, I, 301. It appears, then, that the sentiment which the Bishop of Ohio ascribes to the celebrated Reformer and Martyr, is not Latimer's own, but that of the author's whom Latimer quotes. With an independent spirit, the good old Bishop adopts an interpretation which is much more consistent and judicious.*

I do not pretend to deny, that in the sermon here quoted there is a beautiful passage which seems to make for the Bishop of Ohio, though overlooked, perhaps, by the prelate himself. "You must not be offended because the Scripture commendeth love so highly, for he that commendeth the daughter, commendeth the mother; for love is the daughter, and faith is the mother; love floweth out of faith; where faith is, there *is* love; but yet we must consider their offices; faith is the *hand* wherewith we take hold on everlasting life." If, however, the Bishop and his advocates, in their partiality for the use of the word "hand," should see proper to claim it as their own, they who dissent from their views may with much greater justice adduce it in opposition. Faith, says the author of the *Charge*, lays hold on Christ's righteousness, and thus the believer's relative state is changed, but not his moral character. This faith is a simple act of the mind. *No*, says the thoughtful Reformer, you cannot separate faith from love; and a lively justifying faith lays hold on eternal salvation; sanctification, therefore, is involved; sins are remitted, and the transgressor becomes newly created in righteousness and true holiness. In a word—being justified by grace, he is made an heir according to the hope of eternal life.†

2. The evidence of the "venerable Bishop Beveridge." "The figment of a mitigated law," says the author of the Charge, "a new law called the Gospel, requiring less than the perfect obedience of the old, and reduced into a nearer accommodation to our *infirmities*, that is to say, *to our corrupt and disobedient hearts*, is as much opposed to propriety of terms as to scriptural verity. P. 56. "*Obedience*," he remarks, quoting Bishop Beveridge, "*is as strictly required under the New, as it was under the Old Testament*; but with this difference,—there, obedience *in our own persons* was required as absolutely necessary; here, obedience in *our surety* is accepted as completely sufficient." P. 131. The passage is taken from the Bishop's "Private Thoughts" on the 8th article. Turning to the volume itself for satisfaction, I meet with the following sentences on the page next to that from which it is extracted. "Not as if I believed that Christ so performed obedience for me that I should be discharged from my duty to him: but only that I should not be condemned by God in not discharging my duty to him in so *strict* a manner as is required. I believe the active obedience of Christ will stand me in no stead, unless I endeavor after *sincere* obedience in mine own person, his active as well as his passive obedience being imputed unto none, but only to such as apply it to themselves by faith." Without commenting on these "thoughts," I shall present to my readers a few insulated passages from well known authors, and then conclude.

"It is maintained . . . . . that Christ died to satisfy the law, so that we, being delivered from its obligations, might be placed under another, adapted to our *infirmities*, which should require only imperfect obedience." *Bishop of Ohio, p. 130.*‡

"His [Christ's] commandments be not heavy; they be heavy to our flesh, but being qualified with the Spirit of God, to the faithful which believe in Christ, to them I say they be not heavy; for though their doings be *not perfect*, yet they are well taken for Christ's sake." *Bishop Latimer, sermon quoted above.*

The "grace given in Baptism is a supernatural ability to die to sin and live to righteousness, to empower us to make larger progresses in Christianity; which, though it will *never be absolutely perfect* in this life, yet it may enable us to perform such *sincere* obedience that God will accept, pardoning all the faults and failings; and bound we are to improve this grace, and co-operate with it all our days." *Bishop Beveridge in D'Oyly and Mant.*

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* Quere: Was it in view of this passage that a correspondent of the Gambier paper said that the Charge was all made on one *last*?

* "As it is here supposed that this faith might in fact be separated from love, it cannot signify the same as in the Epistle to the Romans; where it is such an assent to a divine declaration as produces a suitable temper and conduct." *Doddridge*, (on 1 Cor. xiii. 2,) who, with others, supposes that miraculous faith is here intended. "*Faith*," says Bishop Horsley, in allusion to 1 Cor. xii, 9, is "a depth and accuracy of understanding in the general scheme of the Christian revelation, for the improvement and edification of believers." *App. to Sermon* 14. As it is there connected with the working of miracles, he could not have supposed that in the succeeding chapter this "depth of understanding" was spoken of by St. Paul as independent of the extraordinary influences of the Holy Spirit. The Rev. Thomas Scott's exposition is highly objectionable. "Faith [whose office it is to justify the sinner] and hope" "are as the scaffolding without which the building cannot be erected; yet the building is more valuable than the scaffolding." It is objectionable, because the word Faith, according to him, has different meanings in verses 2 and 13. Under the second verse, he tells us, very properly, that if the apostle "could exercise that *special faith* on the power of Christ by which *miracles* were wrought, &c., yet without charity he should be nothing, not a Christian at all; and so, far beneath the *meanest* believer upon earth." But when he gets to the 13th, he appropriates to Faith the office of a justifier, and makes it a part of the scaffolding for the edifice of charity. A man who is truly justified by faith, then, may exist without love, and, of course, be devoid of the character of a Christian.

† Our first Reformers must have understood the terms *Justification* and *Salvation* as equivalent. For whereas they refer to the Homily on Justification in their 11th article, there is in fact no such homily precisely with that title. The homily they meant is that of *Salvation*. And therefore it is obvious to the meanest capacity, that they made no such idle distinctions between the conditions of Justification and those of Salvation as a Calvinist must necessarily make. They thought that *that* which justified, did also save: and that *that* which saved, did also justify." *Dean Tucker*, quoted by *Todd on Free Will*, &c. p. 47.

‡ This is not a fair statement of the question.

"The law forgives no sins, but requires exact obedience, and *curseth every one which*, from the beginning to the end of his life, *continueth not in all things which are written in the law to do them*; but the Gospel says, and accordingly I have said unto you, that there is mercy always in store for those who "know the day of their visitation," and forsake their sins in time of mercy; and that God will pardon *their* imperfections in the progress of holiness who miscall not presumptuous and deliberate sins by the name of imperfections, but seriously and truly endeavor to be perfect." "The new covenant is in some terms of agreement with the old, inasmuch as the same moral duties are enjoined in them both, as parts of the conditions of both. But the difference herein is, that the law commands a precise, exact fulfilling of these precepts, (as I said before,) which the Gospel, descending to our infirmities, remits and qualifies much: for in the Gospel he is accounted to fulfil the moral precepts, that obeys them according to that measure of grace which God is pleased to allow him; that obeys God, though not with a *perfect*, yet with a *sincere* upright heart, that when he is overcome with a temptation to sin, continues not in it, but recovers himself to his former righteousness by repentance and new obedience." *Chillingworth, Sermon on* 2 *Tim.* iii. 1-5, and *Sermon* 8.

"He [Christ] for them [that is, believers] fulfilled the law in his life. So that now in him and by him, every true Christian man may be called a fulfiller of the law, *forasmuch as that which their infirmity lacked, Christ's justice* [or 'satisfaction of God's justice'] *hath supplied.*"§ *Homily on the Salvation of Man, Part* 1.

Sept. 14, 1840. MELANCTHON.

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§ The Bishop of Ohio has twice omitted the words n italics, p. 58, and p. 130. Why is this ?

THE CHURCHMAN.

SATURDAY, SEPTEMBER 26, 1840.

KIRK OF SCOTLAND.—The civil and ecclesiastical judicatories of Scotland have been involved for some time past in collisions which have excited an absorbing and universal interest among all classes of society:

Longæ
Ambages: sed summa sequar fastigia rerum.

In May, 1834, the General Assembly of the Kirk resolved, that "no pastor shall be intruded on any congregation contrary to the will of the people;" and accordingly enacted, that the Presbytery to whom any presentation of a patron shall be delivered, shall be ready to receive from any male head of a family in communion with the Kirk, any objections whatever against the admission of the presentee; and that if a majority of the male heads of a congregation agree in objecting, (with or without cause alleged,) they, the Presbytery, shall reject the person whom the patron has nominated.

On the following August the church and parish of Auchterarder became vacant, and Mr. Robert Young was shortly after presented thereto by the patron, Lord Kinnoull. Mr. Young preached at Auchterarder on trial; and the local Presbytery, having convened and found a majority of qualified voters opposed (without cause assigned) to his reception, rejected him in form. "Upon this arose the suit of Lord Kinnoull and Mr. Young against the Presbytery of Auchterarder, before the Court of Session, the supreme civil tribunal of Scotland. The point really at issue * * * was the legality of that act of the Assembly in obedience to which the Presbytery had acted. The importance of the question excited the deepest interest. It was argued before the whole bench of judges, thirteen in number." The sentence was in favor of the plaintiff, and adjudged the course of the Presbytery to be illegal.

The sentence was pronounced in March, 1838, and confirmed, on appeal, by the House of Lords, on May 3d, 1839. On May 20th, the General Assembly of the Kirk met, and resolved, (by a majority of 204 to 155,) that the judgment in the Auchterarder case "decided all questions of civil right," (and therefore they directed that no opposition should be made to any claim on the emoluments of the benefice,) but they added, that "the principle of non-intrusion is one which cannot be abandoned, and that no presentee shall be forced on any parish contrary to the will of the people."

This is the ground taken by the Kirk, with Dr. Chalmers at their head. The principle for which they contend is coeval, they say, with the Reformed Kirk of Scotland, forms an integral part in its constitution, is imbodied in its standards, has been declared by various acts of the General Assembly, is required in their judgment by the paramount authority of Christ, and is therefore one which, with all their reverence for the law of the land, they cannot in conscience surrender.

On the other hand, a large minority, with Dr. Cook for their leader, contend that resistance to the solemn judgment of the Court of Session, affirmed, upon an appeal by the Church, in the House of Peers, is inconsistent with the duty of every good subject, and subversive of the great purpose for which all government is instituted.

"Society," says Dr. Cook, "could not exist in any land if the legislature or governing power was not supreme. If you once admitted an *imperium in imperio*, it would be tearing up the very foundation on which the social structure rests." Our first duty, Dr. Chalmers in effect replies, is to the Kirk, and to Christ her Head; and when the law of the land contravenes her regulations, we have only to say, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye!"*

Not content with a decision which affirmed the illegality of the course pursued by the Presbytery of Auchterarder in rejecting Mr. Young, the plaintiffs amended their suit, and demanded that the Court of Sessions should declare it to be the duty of the Presbytery to take Mr. Young on trial, and if qualified, to admit him to the parish. The Court accordingly issued a declaratory sentence, warning the Presbytery that they were bound to take Mr. Young on trial, and if duly qualified, to ordain and induct him. The minority of the Presbytery proposed to acquiesce; but the General Assembly (to which the majority referred for advice) censured the minority, and directed the Presbytery ("as they shall answer it") to conform to the rule which they (the Assembly) had before enacted. The Presbytery complied, and Mr. Young, it is said, was to bring against them an action for damages. Thus an issue is fairly made on the vital question, whether the civil courts are to direct and control the Kirk in her spiritual functions.

Another case of a more complicated kind, and more formidable results, arose at Lethendy. Mr. Clark was presented to the living by the Crown, in 1835, in consequence of a numerously signed petition from the parish; but being vetoed by fifty-three out of eighty-nine communicants, was rejected by the Presbytery of Dunkeld, to which Lethendy belongs. Mr. Clark commenced an action similar to that in the case of Auchterarder; but while it was pending, the minister of the crown issued a second presentation to Mr. Kessen; and while the Presbytery had this under consideration, Mr. Clark procured an interdict from the Court of Session prohibiting their taking further steps towards Mr. Kessen's induction. The presbytery referring the matter to the Synod of Perth, were directed by the Synod to give effect to the presentation of Mr. Kessen, and to subject Mr. Clark to discipline. The Presbytery accordingly resolved to proceed; and the General Assembly approved the decision of the Synod and the conduct of the Presbytery, and directed the latter without delay to induct Mr. Kessen upon the call in his favor,† according to the rules of the Church. Hereupon Mr. Clark obtained a second interdict, in wider terms, prohibiting Mr. Kessen from offering himself for induction to the office of minister of Lethendy, on pretence of the alleged call in his favor, or on any other ground whatever, and forbidding the presbytery to induct him on any such pretence. Aroused by this second interdict to a still higher pitch of resolution, the Commission of the General Assembly (in August, 1838, *after* the sentence of the House of Lords, and by a majority of fifty-two to six) instructed the Presbytery of Dunkeld to meet at Dunkeld on Tuesday, 21st of August, (1838,) and take immediate steps for the ordination of Mr. Andrew Kessen; and at the same time directed them to confer with Mr. Clark, and in the event of his not evincing due penitence for his conduct, and refusing to withdraw the legal proceedings which he had instituted, to indict him for violation of his vows of submission to the Kirk.

The Presbytery of Dunkeld met, and despite of a warning from eminent legal authority, that if they obeyed the Commission of Assembly, they would violate their duty as subjects, and "would assuredly be sent to prison," proceeded (two only, out of ten, dissenting) to ordain Mr. Kessen in due form, and induct him into the parish. The consequence was, that in June of the year following, the whole of the Presbytery, including Mr. Kessen, were summoned before the Court of Session in Edinburgh. "In front," says Mr. Dunlop, "elevated on their bench, clothed in their robes of human authority, and invested with the stern insignia of secular power, sat the judges, twelve in number. Opposite STOOD another court—a court of Christ—called to their bar for executing the spiritual functions conferred by the LORD JESUS CHRIST on his Church, in ordaining a brother to the holy ministry, and intrusting him with the spiritual charge of a portion of Christ's flock, in disregard of the mandate of the judges of a secular tribunal, who had no commission to exercise rule in the House of God. The members of this Court of Christ in number eight, knew well that the judges before whom they stood had the power to consign them during pleasure to a jail, leaving their homes desolate, and, more painful still, their people without the ordinances of religion. They also knew that a single word of acknowledgment of the court's power, and of regret at having disregarded it, would have secured them at once from any hazard. Otherwise the temper evinced by the court afforded them apparently but little hope.

"A very few of the most respected ministers of Edinburgh and its neighborhood, sufficient to countenance their brethren, but not to have the slightest appearance of a bravado, attended them to the bar. First one, and then another, and then a third followed them. A frown darkened on the brow of the Court, but the crowd closing as if all had come in, nothing was said. After a moment's pause, the crowd again opened, and yet another entered. It was Dr. Gordon. No sooner was his venerable head seen emerging from the crowd, than the smothered feeling broke forth, and a proposal burst from the bench to turn out those clergymen from the bar; but an indignant and solemn remonstrance from Lord Moncrieff checked this attempt.

"The ministers were then called upon for any statement they had to submit to the Court. With a demeanor, touching from its calm, respectful simplicity, (which indeed characterized the bearing of them all,) the Rev. Mr. Stirling, of Cargill, the senior minister, read the following statement: 'My Lords, we appear in obedience to the citation of your Lordships, inasmuch as we hold it to be the duty of all subjects to render their personal compearance when cited by the civil courts; and being deeply impressed with the obligation of giving all honor and reverence to the judges of the land, we disclaim any intention of disrespect to the Court in what we have done; but in ordaining to the office of the holy ministry, and in admitting to the pastoral charge, to which, in our proceedings complained of, we strictly limited ourselves, we acted in obedience to the superior Church judicatories, to which, at ordination, we vowed obedience.'"

The trial being ended, the Court decided that the Presbytery should be solemnly censured and dismissed, and the Lord President, having read the sentence, concluded in the following ominous terms:

"Therefore, gentlemen, in obedience to the orders which I have received from the court, I have, in the most earnest and emphatic terms, to pronounce upon you the solemn censure of the court; and in doing so, I am also directed by the court to signify that it was not without considerable difficulty their lordships brought themselves to adopt this lenient measure; but they desired me to state, that if you or any other Presbytery of the Church were ever brought before them again under similar circumstances, you and they will be dealt with in a very different manner. The ordinary punishment for disobedience to the law by a breach of interdict, is imprisonment; and I am directed to say, that if a case like the present should occur again, that punishment will be resorted to, and the length of the imprisonment will depend entirely upon the heinousness of the offence committed. But I hope and trust that such a case will never occur again; and therefore you are to consider yourselves as solemnly censured and rebuked accordingly."—*Lethendy Report*, p 210.

The case of Lethendy was followed by another involving still more serious consequences, and among them one in which *our* readers will be more deeply and especially interested. The parish of Marnock became vacant in April, 1837, and in September following, Mr. Edwards, being presented by the patrons of the living, was vetoed by the communicants and rejected by the Presbytery. Mr. Edwards then commenced a suit and procured a judgment from the civil court, that the Presbytery were bound to take him on trial, and if found qualified, to admit him. Thus far the Presbyteries have acted in canonical obedience to the Kirk; but here commences a new aspect of affairs, which we desire the reader to observe. For a majority (seven in number) of the Presbytery of Strathbogie, (to which Marnock belongs,) on receiving the sentence of the civil court, reported to the Commission of the General Assembly that they had "come to the painful resolution to act in opposition to the prohibition served upon them by order of the Commission; and, in obedience to the decree of the Court of Session, to take Mr. Edwards on trial as presentee to the Church and parish of Marnock."

Here there was a Presbytery—or rather seven ministers forming the majority of a Presbytery—acting in obedience to the civil government and in rebellion against the Kirk. What was to be done? The Commission of the General Assembly met the emergency with promptitude. On motion of Mr. Candlish, (supported by Dr. Chalmers,) they resolved, by a vote of 121 to 14, "to suspend the seven ministers from the office and function of the holy ministry, ay, and until they shall be reponed by the General Assembly, or otherwise, as after mentioned; declaring all acts, ministerial and judicial, performed by them, or any of them, from and after the date hereof, and till reponed, to be void and null."* And that nothing might be wanting to give effect to their discipline, they provided for the supply of the parishes, thus made vacant by their acts, during the suspension of the ministers.

Conformably to the order of the Commission, the Presbytery of Strathbogie, now consisting of the former minority, met to notify the parishes of the suspended majority of the fact of the suspension of their ministers, and to supply the vacancies. Meantime, however, the suspended ministers had not been idle; but, having first refused in due form to submit to the sentence of suspension, they procured an interdict from the civil courts prohibiting the meeting of the Presbytery, and forbidding the persons commissioned by the Assembly to preach in their churches, churchyards, or schoolhouses, or in any way to interrupt or molest them in the discharge of their parochial functions. And thus, sustained by the civil authority, and guarded by a body of policemen, who assembled to enforce the interdict, the suspended ministers conducted service in their churches, while the sentence of the Kirk was promulged on the village greens.

"So passed," says the British Critic, "the first two Sundays on which the suspension was to be announced. But as the Kirk considered the parishes vacant, and her authorized ministers excluded from the churches, they conducted her worship where they could obtain a room in the parish; the parishioners, it need hardly be said, being miserably divided between the worship in the Church, authorized by the State, and that in the barns, sanctioned by the Kirk. Upon this a second interdict was sought and obtained," which prohibited the ministers of the Kirk from *officiating within the parishes* of the suspended clergymen. The interdict of the Court of Session, although it had no terrors for the ministers of the Kirk, was far enough from a dead letter. On the contrary, it "was served," says the Aberdeen Herald, "upon the Rev. Messrs. Guthrie, Edinburgh; Dewar, Fochabers; Duff, Grange; Gordon, Aberdeen; Ball, Mortlach; and Miller, Botriphnie. It, however, failed of having any effect. The Rev. Mr. Guthrie, within three hours after the service of the interdict, preached in the barn at Botriphnie, the two galleries and close set seats of which were filled by more than one half of the population of the parish. At one o'clock next day, Mr. Guthrie again preached in the parish of Glass to many hundreds of parishioners. The same evening, divine worship was held at six o'clock, when Mr. Guthrie again officiated, in presence of nearly one thousand of the people of Mortlach. Mr. Guthrie preached the other night at Huntley, in defiance of the interdict, and announced it to be the intention of himself and his brethren to pay no attention to the authority of the Court of Session."

Thus matters stood, and, so far as we are informed, continue to stand at present: the authority of the Court of Sessions is openly violated by the ministers of the Kirk, although the Court has not seen fit to enforce the penalties of the interdict; while the ecclesiastical and civil courts remain in their belligerent attitude. The suspended ministers continue their functions, and having met as the Presbytery of Strathbogie, and examined Mr. Edwards, the presentee of Marnoch, have pronounced him duly qualified; but, instead of inducting him, have stayed proceedings until the meeting of the next General Assembly. On the other hand, the four members who, in the judgment of the Kirk, constitute the Presbytery of Strathbogie, have issued a letter to the inhabitants of the seven parishes, warning them against receiving the ordinances of the Gospel from the suspended ministers. To this very remarkable letter, we ask the particular attention of our readers:

"Dear Brethren,—It has been reported to us, that certain of your number have applied for and received baptism to their children, and others the celebration of marriage, at the hands of their ministers, notwithstanding the public intimation, which had been previously given, of the sentence of suspension passed upon them by the Commission of the General Assembly. As invested with the spiritual superintendence of the parishes within the bounds of this Presbytery, we feel that we should be chargeable with the neglect of our duty to the Church and with unfaithfulness towards you, if we did not affectionately, but solemnly, warn you against following such a course. By the sentence of the Commission, the seven ministers are suspended from the office and functions of the holy ministry; and it is declared, that all acts, ministerial and judicial, performed, or attempted to be performed, by them, or any of them, until reponed, shall be 'void and null.' *They have, therefore, in their present condition, no spiritual authority—no right to administer the ordinances of the Gospel.* They have been deprived of that right by the Church from which they at first received it; and you cannot, therefore, apply to them for these ordinances, without setting at nought the authority, and subjecting yourselves to the censures, of that Church. The Committee, appointed by the Commission of the General Assembly to co-operate with the Presbytery in providing for the preaching of the Gospel and the dispensation of ordinances in the parishes of the suspended ministers, unite with us in earnestly imploring you to reflect what will be the position in which you place yourselves and your children, should you follow the example of the individuals (we trust they are very few) who have received *the form of a divine ordinance at the hands of those who have no warrant to administer it.*

"We pray that you will take this our affectionate warning in good part, and avoid a line of conduct which can be regarded by the Church in no other light than as a contempt of her authority, and an unlawful use of the institutions of Christ.

"In name and by appointment of the Presbytery of Strathbogie.

(Signed) DAVID DEWAR, Moderator.
Keith, 29th January, 1840.
(A true copy.) THOMAS B. BELL,
Pby. Clk."

All necessity of comment from us on this document is superseded by the following powerful and stringent remarks of the British Critic, which, in an elaborate article of ninety-two pages, (from which the present narrative is abridged,) gives a full history of the controversy, and ably discusses the several principles involved in it.

"We have no room for half the reflections which crowd upon us in tracing these proceedings. We cannot but hope, that by leading men, who fear God, to examine the nature and foundation of Church authority, they may by His blessing lead them both to know better, and to do more faithfully, a part of His will, which is not the less binding because it is the fashion of modern times to disregard it. Meanwhile, all honor and success to the leaders of the Kirk;—not to the Kirk, we repeat, but to its leaders. May they be led to consider whence it derived such authority as it now professes to exercise. May they see that there is but one assumption that will justify their conduct, and that is the assumption of the truth of those principles which they revile as Popery, when urged by churchmen. May they seriously consider what their own position is as ministers of the Kirk, if the seven suspended incumbents of Strathbogie have indeed 'no authority—no right to administer the ordinances of the Gospel,' and so can give 'the form' only, not the reality 'of a divine ordinance.' What proof can the Kirk give that they are a Church at all? only this, that in 1638 their fathers threw off the yoke of the successors of the Apostles, much more violently and indecently than the Strathbogie incumbents have broken theirs; that of the men thus separated from Christ's Church, many again submitted at the Restoration; and the remainder were exactly in the condition to which the seven incumbents would now be reduced if the State and the Kirk should unite to deprive them of all civil and religious authority. Lastly, that the parliament of 1689 vested the government of the Kirk in these "ousted ministers and those ordained by them." There is not a minister of the Scotch establishment who has any more authority to show for his spiritual acts than Mr. Edwards would have if the seven suspended ministers should ordain and induct him this day. And let us especially and emphatically ask Doctor Chalmers why should they not do so? Has he not told us, that all the denominations of Evangelical Protestants are one as much theologically right as the other; and that the State would have done as well, had it selected any one of them as any other; and that all this can be doubted only by 'domineering Churchmen, who attribute a mystic importance to themselves?' Why then are not the seven men of Strathbogie a 'Scriptural Church?' Why may not the State 'give the vineyard' to them, as it has actually done? Never were men acting more clearly right, or in more open violation of their own principles, than Doctor Chalmers and his party.

"But one lesson, perhaps, these good men may learn from what has happened—that it is neither very becoming nor very convincing to call names. For some years past, these very men have been railing at all who, either in England or Scotland, maintain the principles of the Church—they have been bigots, and Papists, and what not; and all this being too little, a Semi-Presbyterian newspaper in London has invented a new term of reproach, from the name of a distinguished member of the University of Oxford. We see with shame and grief, that even with this low ribaldry, Dr. Chalmers has, in a moment of forgetfulness, stooped to defile his pen, applying the name in his 'address to the Dignitaries and Ecclesiastics at large of the Church of England,' to all 'who conceive that ours is not a true Church of Christ.' Let them seriously remember all this before they complain that their own principles and proceedings are now denounced as Popish, and that among other reasons, because they do not admit these same seven men of Strathbogie to be 'a true Church of Christ.'"

"Another consideration is forced upon us—the Kirk has pledged herself 'firmly to enforce submission to her principles upon her *office-bearers and members*, by the execution of her laws in the exercise of the ecclesiastical authority wherewith she is invested.' Her office-bearers and members:—to the former she has redeemed her pledge; what has she done to her members? she has suspended the Strathbogie ministers; she has announced her intention, when the proper time comes, of dealing with the licentiates, Mr. Young, Mr. Clark, and Mr. Edwards. But what patron has she touched? Against what judge, or lawyer, or writer to the signet, has she denounced spiritual penalties? Have not they too come under the full force of the sacred text: 'If he will not hear the Church, let him be to thee as an heathen man and a publican?' The question is answered only by the taunt of the Dean of Faculty, that the Kirk dares to touch only the weak. The taunt is not indeed exactly the truth; it is not that she wants courage, but that she has no power. The Church of God has ever vindicated her authority upon the great of this world. Her character as given by prophecy, was not that she should bind and lead captive the poor, the weak, and the multitude. Them, indeed, she was to conquer, but in another manner. Like the inhabitants of the cities destroyed by the Romans, they were 'devicti in libertatem,' admitted to the liberty of their conquerors. But it was against others that her divinely tempered weapons were furnished from the armory of God. "Let the saints be joyful with glory; let them rejoice in their beds. Let the praises of God be in their mouth; and a two-edged sword in their hands. To be avenged of the heathen and to rebuke the people. To bind *their kings* in chains, and *their nobles* with links of iron. That they may be avenged of them, as it is written: Such honor have all His Saints.' Why cannot the Kirk do this? Why does she threaten Mr. Young, and keep silence about the Dean of Faculty? Once she was bold and forward to attempt such things. In 1680, Cargill (one of the 'outed ministers,' to the remnant of whom the administration of the Kirk was entrusted at its restoration, in 1688) pronounced judgment at Torwood, in Stirlingshire: 'I, being a minister of Jesus Christ, and having authority from Him, do, in His name and by His Spirit, excommunicate, cast out of the true Church, and deliver up to Satan, Charles II. King of Scotland, for his mocking of God, his perjury, his uncleanness of adultery and incest, his drunkenness, and his dissembling with God and man.' And then, in the like authoritative manner he pronounced the like sentence against James, Duke of York; James, Duke of Monmouth; John, Duke of Lauderdale; the Duke of Rothes, Sir George M'Kenzie, and General Dalziel of Binns; declaring that 'no power on earth, of kings, princes, magistrates, or ministers of the Gospel could, without repentance of the persons openly and legally appearing, reverse this excommunication.' Of course we do not propose this enthusiast as a model, but why should not the Kirk do that soberly, discreetly, and in order, which he attempted like a fool in his folly? The Dean of Faculty and the Lord President of the Court of Session are certainly at the very least as disobedient members of the Kirk as are Mr. Young and Mr. Edwards. Why are no proceedings instituted against them? The reason is plain. Because any sentence of the Kirk against them would be simply ridiculous. Dr. Chalmers has taught them, that they would be as well off in any other scriptural Church. And if there is no other now existing to their taste, why should not they found for themselves a new 'denomination of Evangelical Protestants?' To the ministers indeed and licentiates of the Kirk its censures are a serious matter, because they have civil interests which may be affected by them; and if no patron could legally exercise his rights unless he were in full communion with the Kirk, they would so far be serious to the patrons; but there is no sane man, we firmly believe, in the world, who would regard it as any calamity at all to be out of the communion of the Kirk, except there were some such extraneous circumstances to make it so. The plain truth of the matter then is, that the spiritual censures of the Kirk are formidable, just in proportion as they are followed by civil consequences, and beyond that point become utterly contemptible. Their spiritual sword smites, not the soul and conscience of men, but their estate. Men and brethren, is it not so? And can this be all the power which the Lord gave to the rulers of His Church, when He put into their hands the keys of the Kingdom of Heaven; when He breathed on them and said 'Receive ye the Holy Ghost: whosesoever sins ye remit they are remitted, and whosesoever sins ye retain they are retained. Whatever ye shall loose on earth shall be loosed in Heaven, and whatsoever ye shall bind on earth, shall be bound in Heaven?' Oh! that these our brethren, in whose courage and fidelity we rejoice, might learn how to recover their true strength and authority, by submitting themselves to the successors of the apostles of Christ, and receiving the succor of a true spiritual sword!"

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* The position of the Kirk will be better understood by the following "Declaration of Independence," issued by the General Assembly of 1838:—

"*Declaration of Independence.*

"That the General Assembly of the Church of Scotland, while they unqualifiedly acknowledge the exclusive jurisdiction of the civil courts in regard to the civil rights and emoluments secured by law to the Church and ministers thereof, and will ever give and inculcate implicit obedience to their decisions thereanent, do resolve that, as is declared in the Confession of Faith of this National Established Church, 'the Lord Jesus, as King and Head of His Church, hath therein appointed a government in the hands of Church officers, distinct from the civil magistrate;' and that in all matters touching the doctrine, government, and discipline of this Church, her judicatures possess an exclusive jurisdiction, founded on the word of God, which power ecclesiastical (in the words of the second book of Discipline) 'flows immediately from God and the mediator Jesus Christ, and is spiritual, not having a temporal head on earth, but only Christ, the only spiritual King and Governor of his Kirk;' and they do further resolve, *that this spiritual jurisdiction*, and the supremacy and sole headship of the Lord Jesus Christ, on which it depends, *they will assert, and at all hazards defend*, by the help and blessing of that great God who, in the days of old, enabled their fathers, amid manifold persecutions, to maintain a testimony, even to the death, for Christ's kingdom and crown; and, finally, *that they will firmly enforce submission to the same upon the office-bearers and members of this Church, by the execution of her laws, in the exercise of the ecclesiastical authority wherewith they are invested.*"

† It is customary in Scotland for the minister, after being presented to a parish, to receive a call signed by the parishioners. The call, however, "conveys no civil claim; and the object of the Assembly in specifying that Mr. Kessen's induction was to be 'on the call,' was to make it plain that they did not claim to decide whether his presentation was valid or invalid, or to confer upon him any civil rights, but only to sanction his appointment as minister, and to decline the power of the civil courts to prohibit such appointment."—*British Critic.*

* This proceeding, says the British Critic, "is suicidal of the Kirk. It goes upon the assumption, that a Church (assuming the Kirk to be one) can make men Presbyters without leaving to them the power of ordination. Now it is unquestionable, that the founders of the Kirk had never received from the Church the power of ordaining; but they exercised it on this ground, *viz*, that in the first age, all presbyters (as they idly dreamed) had that power, and that it was so inseparably linked with the pastoral office, that whenever the Church made any man a minister, it gave him of necessity, although unintentionally and unconsciously, the power of ordination."

SCOTLAND.—The remarkable occurrences disclosed in our leading article of to-day, carry back the mind to the eventful scenes which in former ages have distinguished the history of the Scottish nation. The article is long, but its interest, we believe, will be found proportionable. The intelligent Churchman will be struck by the fact that the Kirk has been compelled, in self-defence, to assume in practice principles which many of her leading divines deny in theory.

BISHOP CHASE AND JUBILEE COLLEGE.

The meeting notified in our last, was held on Monday evening, in Christ Church, Anthony street, where the presence of a large auditory testified the interest which the cause of Bishop Chase and his College has excited among the Churchmen of our city. The usual devotions being ended, Bishop B. T. Onderdonk took the Chair, and explained in general terms the object of the meeting. Bishop Chase followed with a more particular and extended explanation, which enabled the audience to perceive the nature and amount of the co-operation which was still needed for the accomplishment of his plans. The Rev. Dr. Wainwright, in a few brief remarks, expressed his cordial approbation of the object under consideration, and his best wishes for its success. The Rev. Mr. Higbee went more at length into the subject, developing the great principles involved in the enterprize, and vividly portraying the anticipations which it was justly fitted to excite. He referred to Kenyon College as a proof of the Bishop's forecast, and a pledge of his present success. That institution, he remarked, was founded on those sound principles and enlarged views which consulted present utility less than the wants and interests of posterity. And in planting now a second time the Cross in the wilderness, the same wisdom and forecast are displayed. The Bishop, he said, had looked into the future, had beheld the vision of a great people and a strong, rising up to possess those fertile territories and majestic rivers: he had, as it were, laid his priestly hands on the coming generations, and claimed them for religion and for science, for his country and the Church of GOD. In founding this College, as before in founding Kenyon, he had shown himself the advocate and champion of the only conservative principles known (at least in our country) to any true patriot or enlightened Christian. Religion and learning must dwell together in unity; knowledge, sanctified by faith in the Gospel, must be generally diffused; Christian truth must be the basis of popular education: for this is the only means by which the people of our country can be elevated to the point contemplated by our constitution and laws. Religion, religion alone, and that religion which eschews fanaticism, and sets its face as a flint against heresy and schism, can confer upon us this capacity of self-government. They, he eloquently continued, who adopt and faithfully act upon these principles, are the men on whom both our country and our Church may rely in the hour of danger; who will be found rallying to the last around the standard of civil and religious truth, resolved to fall—if fall they must—like "the three hundred of Thermopylæ," *non victi, sed vincendo fatigati.*

The Rev. Dr. Hawks also addressed the meeting at much length, and with his usual effect; dwelling especially on the importance of the combination of religion and learning, and commending those features of the Bishop's enterprize which secured so valuable a provision. Indeed, the whole exercises of the meeting produced an excellent impression, and such as could hardly fail to promote the laudable object in furtherance of which it was convoked.

PERCEVAL ON THE APOSTOLICAL SUCCESSION, the imported copies of which are sold for $1 50, may be had at 28 Ann street, stitched and covered, for *fifteen cents.* The book may be regarded as a standard on the important subject of which it treats, and copies of it, it may be hoped, will now be found in every parish.

MR. FABER'S WORKS.

Two works of the Rev. George Stanley Faber have been lately reprinted among us, for a copy of each of which we are indebted to the respective publishers. The "Primitive Doctrine of Election," is a masterly treatise, exceedingly well adapted to the present wants of our Church, and calculated to be productive of great and permanent benefit. We are thankful for its republication, and would earnestly recommend its perusal to our readers. "The Difficulties of Romanism," is also a valuable work, and may be consulted with advantage even by those who do not in all respects approve the course of argument which the learned author has adopted. The former work has been published by Mr. Charles Henry, No. 124 Fulton street. The latter has been published by R. S. H. George, 26 South street, Philadelphia, and furnished with an introductory essay and notes by the Rev. John Coleman.

There will be Divine Service in St. Paul's Chapel, on Wednesday morning next, 30th inst., on occasion of the opening of the Fifty-Sixth Convention of the Diocese of New York; service to begin at 10 o'clock.

A Collection will be made in aid of the Education Fund of the Education and Missionary Society of the Diocese.

The Pews in the Middle Aisle will be reserved for the Clergy.

CONSECRATION OF THE BISHOP OF MARYLAND.

Thursday last, the 17th instant, being the day appointed for the Consecration of the Rev. WILLIAM ROLLINSON WHITTINGHAM, D. D., St. Mark's Church in the Bowery Professor of Ecclesiastical History in the General Theological Seminary, to the Episcopate of Maryland, the services were performed in St. Paul's Church, in the city of Baltimore, in the presence of a number of the Clergy, and of a large congregation. The Bishop elect, vested in his rochet, and attended by the Rev. Dr. Johns and the Rev. James A. McKenney, took his seat in front of the chancel. Morning Prayer was read by the Rev. Dr. Wyatt. The Ante-Communion Service was read by the Right Rev. Dr. Moore of Virginia, the Right Rev. Dr. Doane of New Jersey reading the Epistle, and the Right Rev. Dr. Onderdonk of New York reading the Gospel. The Sermon was preached by the Right Rev. Dr. Griswold, the presiding Bishop, from the 6th chapter of Acts, and 4th verse. The Bishop elect was then presented by the Bishops of New York and New Jersey. The testimonial of the Convention of the Diocese was read by the Rev. Dr. Humphreys; the testimonials of the Standing Committees of the several Dioceses, by the Rev. Dr. McElhiney, and the letters of consent from the several Bishops, by the Rev. Dr. Henshaw; after which the Litany was read by the Bishop of New York. The Bishop elect, being clothed in the vest of the Episcopal habit by the attending Presbyters, was consecrated Bishop by the Right Rev. the presiding Bishop, and the Bishops of Virginia, New York, and New Jersey uniting with him in the laying on of hands. In the administration of the Holy Communion, the Presiding Bishop was assisted by the prelates just named.

The interest of the occasion was heightened by the fact alluded to by Bishop Griswold in his sermon, that it was just forty-eight years, that day, since the Episcopacy of Maryland was established; the first Bishop of the Diocese, the Right Rev. Dr. Claggett, having been consecrated on the 17th of September, A. D. 1792.

ORDINATION BY THE BISHOP OF MARYLAND.

The Right Rev. Dr. Whittingham held his first ordination in Christ's Church, Baltimore, September 20, the fourteenth Sunday after Trinity—"one of the stated times of ordination"—when, at the request of the Bishop of New York, Mr. Theodore B. Lyman, a candidate of that Diocese, and an alumnus of the General Theological Seminary, was admitted to the holy order of Deacons, and the Rev. James A. Buck, Deacon, was admitted to the Priesthood.—Morning Prayer was read by the Rev. William Pinkney, Rector of St. Matthew's and St. Mark's churches, Bladensburg, Prince George's county, and the sermon preached by the Bishop, from Deuteronomy 33: 8-11. The candidate for the Diaconate was presented by the Rev. Benjamin I. Haight, Rector of All Saints' Church, New York; the candidate for the Priesthood by the Rev. Dr. McElhiney, Rector of St. Ann's parish, Annapolis. In the administration of the Holy Communion the Bishop was assisted by the Rev. Dr. Johns, the Rector of the Church.

We mentioned in our last that we had received a letter from the Rev. Dr. Bayard, dated at Alexandria, in Egypt. We venture to subjoin an extract, which for its general information, as well as the suggestion it contains in relation to foreign missions, is worthy of publicity.

"I was prepared to find in Alexandria every thing that was disagreeable and downright uncomfortable, with nothing to interest me; but to my great surprise I found, on approaching it, a fine harbor filled with shipping, and a city of some one hundred thousand inhabitants, principally Turks and Arabs, but of at least ten other varieties of the human family. The Turk, Arab, and Greek part of the city presents rather a miserable exhibition of architectural convenience; but that part which is occupied by the Franks (Europeans) has a fine large square of well built houses, presenting every comfort that a man could reasonably wish. I am hospitably lodged in the room of a fellow citizen, who most kindly has insisted on my sojourn with him while here, and being well acquainted with every thing by a residence of two years in the place, I am at once shown all that I could expect or wish. Truly, my dear sir, our travellers have either not given a fair account of this place from having spent but little time in it, or I have been singularly fortunate not to meet with nuisances, many and great, which I was taught to expect as soon as I touched the Land of the Pharaohs. I can easily perceive how troubles can be accumulated upon the head of an unfortunate traveller, who, ignorant of language, manners, or customs, finds himself in the midst of difficulties and discomforts, not obtaining access to the regions where they may be quickly dissipated by the intervention of a friend who is there at home; such a kind allotment has been my portion, so that I have scarcely felt myself in a foreign land, until mixing in the crowded narrow streets, my eyes were presented with the picturesque and grotesque multitude of almost every nation. It was my first intention to proceed straight to Cairo, and cross the desert to Jerusalem; but finding I should have a long quarantine to make at a place in the desert bordering on the Holy Land, and that the heat was so excessive as to kill two persons of the very few who had ventured, I chose the other route by sea to Beyroot, and consented to give up Cairo and the pyramids, at least for the present. Though it was Saturday when I arrived, notice was sent to the Church people, and an invitation to perform divine service and preach was given me; and accordingly on Sunday a congregation of between sixty and seventy were in attendance, and the responses, with singing, were duly made. The chapel is a neat commodious place, provided by the English government, but will be soon exchanged for another and a better church, the first stone of which was not long ago laid. When a Bishop for Malta is consecrated, which I understood the Bishop of London would be soon done, this church will probably come under his care.

I have told you how agreeably I have been disappointed in respect to this place, and will farther explain myself. The fact is, that Alexandria is one of the most important missionary positions in Christendom. It is the entrance from the western to the eastern world. Here eleven languages are daily spoken, and an *exchange of teaching can be effected at par* between the English and any other that you desire. You at once see the advantage here possessed by the oriental scholar; he is able to obtain the treasures of Eastern languages as cheaply as possible, and then to have the true sound of the words, and every delicate intonation, so impossible to gain from any other than the native instructer. The health, too, of this place, has been egregiously mistaken, and the terrors of the plague have been magnified, and proclaimed with such unsparing severity, that I suppose it would be difficult to persuade people that Alexandria is about as healthy a place at least as New York; of this fact, however, I shall not content myself with giving you the hearsay evidence that I collect from the most respectable English and French inhabitants, but I will append to this a few statistics from the office of the resident physician, who can give neither more nor less than the accurate returns.

One of the best evidences of a sense of present danger appears to me to consist in the *flight* of people. But I am assured that the English do not move away from it, and are only cautious not to touch the multitude or unnecessarily expose themselves to the sun, or to the heavy evening dew. I am assured by the most intelligent persons who have been longest residents here, that they consider it no more than our high bilious fevers in America, and many of the most distinguished English physicians have gone so far as to maintain that it was neither infectious nor contagious. However all this may be, the people certainly, in their indifference, seemed to show the sincerity of such a persuasion, and all business goes on just as much in the midst of it as if nothing prevailed of the kind. It is five years since they were very severely visited, and then it was about as fatal as the cholera. But where is the place that is not subject, at times, to some epidemic? and my conclusion of the whole matter is, that Alexandria is as healthy as cities are in general. For this week past, I have not suffered one hour's heat that I have felt more oppressive than that of New York, and I have been out several times at mid-day, and daily morning and evening. There is here constantly to be enjoyed a delicious breeze, except when on a special annual visit the Khamseen blows, and then indeed you must resign out-door exercise, and content yourself a few hours in the house.—Living is cheap.

I have just above asserted, that "Alexandria is one of the most important missionary positions in Christendom." Of this fact I should have certainly failed to possess myself, if either, like many, I had passed rapidly through it, or if I had mingled only with the rich, the fashionable, or the men of business. But fortunately I met with a simple-hearted, devoted student, who has made it his business, while resident here, to study not only books, but men, and through him I am assured of this fact; and lest you should demur to the opinion of a stranger, or to my too rapid arrival at a conclusion so important, I will give you a short extract which he showed me of a letter he received from one of the missionaries of the Am. B. of F. M. at Beyroot. From Beyroot, Mr. Thompson writes thus: "We in Beyroot are of opinion that you will find better masters in Arabic at Alexandria or Cairo than in Syria. It *is absolutely impossible for us* to obtain a master who is acquainted with the grammar of the language. For Italian and French, Alexandria must be incomparably better than Beyroot or any other place in Syria." I promised, before I concluded my letter, to annex a document concerning the extent of sickness in this place. Mr. M. has just brought me the official return from the health office, which I will show you if it pleases God I should return to you again. It is too long to transcribe, and I can give you now only the more interesting items of it.

Died of the plague, from the 1st last January to 1st of July,

Of the English and Americans,	none!
" Europeans,	11
Total of all nations in plague,	973
" of all diseases of all nations,	1,318

This, it is to be remembered, is out of a population of 100,000 inhabitants, and if you think that 973 is a large number to die of one disease, you must bear in mind that it is a law of the Mahomedans not to leave the house should one member of the house be attacked, by which means the whole family are subjected to risk of dying, and seldom fail to be attacked."

The Journal of the proceedings of the Indiana Convention held in July last, contains reports from eleven parishes. The Convention resolved, that the diocese of Indiana is entitled to two trustees to the General Theological Seminary, and appointed to that office the Rev. S. R. Johnson and Arthur St. Clair, Esq. In conformity also with a suggestion in the Bishop's Address, it was resolved to appoint an itinerant missionary to be under the direction of the bishop of the diocese. It is expected that half the salary of the itinerant missionary will be defrayed by the Domestic Committee, and the other moiety by collections in the diocese.

The Twenty-second Annual Report of the society in the diocese of Virginia for educating pious young men for the ministry, is before us. The society has received during the year ending in July last, $3,010 87 from contributions: from boarders at the Theological Seminary, (Alexandria,) $1,490 83: and $767 30 have been refunded by beneficiaries. Since the formation of the society more than one hundred beneficiaries have been aided by it; and ten during the last year.

Aged Clergymen.—Amid the many charities of the Church, that of providing for aged and infirm clergymen has been greatly neglected, if not entirely overlooked. The Scottish Episcopal Church has but one society for the distribution of its charities, and among the several objects of the society, embracing education, missions, tracts, &c., &c., the first is declared to be to provide a fund for its poor and decayed clergymen. A correspondent of the Gospel Messenger suggests that the clergy shall tax themselves two per cent. on their annual salary, and with the consent of the bishop, make an appeal annually to their congregations on the subject, for the purpose of meeting the present and future exigencies of the case. The editor of the same paper enforces the object with several excellent remarks.—Their attention has been turned to the subject by a painful circumstance, which we annex in the words of the correspondent of the Messenger, with a confident belief that a well digested plan of relief need only to be proposed inorder to receive support.

"*Mr. Editor,*—Circumstances of a peculiar nature led me to visit a neighboring parish on last Sunday, at present destitute of a pastor. After the service, I called on the former Rector, who still resides in the village. I found him slowly recovering from a bilious fever. He had been travelling through distant parts of the state in search of—health?—alas! no, but in search of a parish; and although he visited and officiated in some that were vacant, they could not give him a call: the invariable answer was—he was too old. Disappointed, disheartened, and fatigued, he returned home to rest his wearied and feverish body on that bed to which he has been confined for weeks.

The little family group is still vividly impressed on my mind as they sat before me. On the one side was the venerable invalid, his whitened locks and care-worn countenance showing that he had toiled through the heats and the colds of many summers and winters; on the other, his aged companion, whose attenuated frame proved that she and sickness were well acquainted; while a daughter occupied the centre, looking with glistening eyes at one and then at the other, as they told me their little tale, and a sad one it was, of sorrow and suffering. At the time of his ordination he possessed a little property—a few thousand dollars—with the interest of which and a small salary, he supported his family for a time; but at length the principal was broached on, and by little and little it all disappeared; and now, with poverty, perhaps the poorhouse, in contemplation, who can be surprised at the slowness of his recovery? From that time to the present I cannot, if I would, banish the thought of my brother from my mind. And is this, thought I, the care which the Church has taken for those who are worn down ministering at her altars? But is she to blame? Has the subject ever been brought under her notice? I believe not. If in youth, health, and activity, her clergy receive an inadequate support to sustain them in that place which they are expected to occupy in society, what is to become of them when broken down by arduous labors, or enfeebled by old age?"

It is stated in our exchange papers, that at the late anniversary of the Theological Seminary at Andover, the Rev. Dr. Stone, of St. Paul's Church, Boston, delivered a sermon before the Porter Rhetorical Society.

The correspondent who in reply to the article in our paper of September 12th, offers himself, under his name, for the China Mission, is referred to the Rev. Dr. Vaughan, or to the Foreign Committee of the Board of Missions.

The "Scene in a Canadian Parish," by "an Eye Witness," on our last page, will be found particularly worthy of perusal.

[The following is part of the article in our last on the subject of Bishop M'Ilvaine's Address to the Convention of Ohio. It was laid over for want of room.]

In regard to the provision, or rather lack of provision for the episcopate, it is not without grief and mortification that we spread before our readers the tale which the Bishop's Address has unfolded to the public eye. The facts were substantially stated and made the subject of comment in our last; but we have thought it well to spread the earnest language of the bishop before our readers, to show them the evils that result from leaving a bishop dependent for his support on the immediate contributions of his diocese. In every diocese, surely, permanent provision should be made for the episcopate, in order that its incumbent may be relieved from the cares and molestations incident to pecuniary embarrassments, and enabled to devote his undivided energies to the engrossing duties of his sacred office.

PROVISION FOR THE EPISCOPATE.

I must now introduce to the special notice of the Convention, a subject, to the mention of which I have a very great aversion, and to which I hope ever hereafter to be spared the most unpleasant necessity of adverting before this body. I mean the pecuniary support of the Episcopate. I have felt the grievances arising out of the condition in which this matter has been placed, ever since I came to the Diocese; but have abstained from any but the most general notice of the real state of the case. The matter has been growing worse and worse, and is now at a point beyond which it cannot be further reduced. The time for silence, and in consideration of my own feelings on a subject of such delicacy, has passed. When it comes to this, that the Bishop of the Diocese receives almost less for his support, during the progress of nearly a whole year, than he is obliged to pay to his hired laborer; when it comes to this, that after having spent all the little means that he brought with him when he came to the Diocese, and all that he has since been able to earn by positive labor and toil, beyond his official duties, and all that could be borrowed till it would be dishonest to borrow any more, for the most economical support of his family, the Bishop of this Diocese is after all sustained, as is actually the case, by the kind consideration, the positive charity of friends out of the Diocese, on whom he has no manner of claim,—the Churches on which he has a perfect claim, having paid only about one-tenth of what they promised for the year, and yet the prospects of any thing better for the year to come being exceedingly unpromising, it would seem high time that considerations of personal delicacy were laid aside, and that the crisis in the Episcopate of this Diocese should be fully exhibited. For particulars of accounts, the Convention are referred to the report of the Treasurer, which will be presented in due time. Some parishes have fully done their duty. Their pledges at the last Convention have been redeemed. But when it is known that three-fourths of the parishes have done nothing, it must be manifest, that with a deficit in the salary of the last year of nearly seven hundred dollars, to make up the few that have done their duty, could accomplish little more than the filling up of that deficiency. Without dwelling any further on what has been done or left undone, I must take leave to say that it is utterly impossible to go on in this way any longer. Go any further into debt for the means of living, I will not. Depend upon the charity of individuals of other dioceses, when we have some seventy parishes of our own, whose duty it is to see to this matter, and who are able to see to it, and who I believe are willing to see to it, and only wait to be properly applied to, is utterly out of the question. I must expect this Convention to make this matter the subject of their most mature and serious consideration at this time. That one minister of this Diocese, who is the most dependent upon all variations of times and seasons and feelings, all whims and caprices, all negligence, forgetfulness, indifference, irregularity and parsimony for his support; whose faithfulness may have the least personal sympathy for its encouragement, and the strongest personal temptations for its ruin, because every other minister can more easily relinquish his place, if it does not please him, that minister is the Bishop of this Diocese. One thing, brethren, is absolutely necessary: that I should know this year what I am to receive for the support of my family—and when I am to receive it. If you desire your Bishop to be able to give an unburdened mind to the great cares of his Diocese, and to go out upon his visitations of the Churches, and his long and many painful absences from home, without being loaded with anxieties which ought not to be borne on such errands, you will have to see to it, that he may know not only what amount the Diocese will promise for his support, but the *times when* he may count upon its coming.

The Duke of Wellington, in a speech in the House of Lords, gave utterance to the following noble sentiment:

"It has been my lot to live among idolaters—among persons of all creeds, and of all religions, but *I never knew yet of a single instance in which public means were not provided sufficient to teach the people the religion of their country.*—There might be false religions,—I know of but one true one,—but yet means were never wanting to teach those false religions, and I HOPE THAT WE SHALL NOT HAVE DONE WITH THIS SUBJECT UNTIL WE HAVE FOUND SUFFICIENT MEANS FOR TEACHING THE PEOPLE OF ENGLAND THEIR DUTY TO THEIR MAKER, AND THEIR DUTY TO ONE ANOTHER, FOUNDED ON THEIR DUTY TO THAT MAKER, * * *—AND BESIDES THAT, WE SHALL BE ABLE TO TEACH THE WORD OF GOD TO EVERY INDIVIDUAL LIVING UNDER THE PROTECTION OF HER SACRED MAJESTY."

No wonder that such a testimony from such a source should draw from an English journalist the following comment:

"What heart is there not warmed by this noble declaration of our Hero? How cheering is it to see the greatest man of our age and country adorning the evening of his glorious life by the spirit which breathes in these words—thus fitting himself for the change that attends all, and that in a few years must deprive his country of him too whom she most delights to honor. But the impression produced by such a declaration from such a man, is not merely delightful—it is beneficial beyond all calculation—beneficial by its example—beneficial by the solemnity of its authority—it is a legacy to England not of less value than Waterloo."

☞ Our edition of September 12 is entirely run out; if any of our friends have copies of the Churchman of that date which they do not wish to file, they will greatly oblige us by sending them to this office.

TO CORRESPONDENTS.

W. R. T. and G. H. T. E. are received.

We ask the indulgence of E. for another week.

The Rev. Wm. Johnson, rector of St. John's Church, at Sandwich, U. C., died on the 5th instant, after an illness of 15 days. On the Friday preceding his death he received the Sacrament, administered by Bishop McCoskry, of Detroit; and that eloquent prelate also preached the funeral sermon at the interment of the deceased.—*Commercial.*

For the Churchman.

The Committee on the Constitution and Canons of the Church in this Diocese have prepared the following report to be made to the approaching Convention:

The Committee on the Constitution and Canons of the Church in this Diocese, appointed by the Convention of 1838, and continued by the Convention of 1839, respectfully report for the consideration of the Convention the following resolutions, viz.:

Resolved, That the following alterations in the Constitution are approved of, and ordered to lie over to the next Convention, viz.:

The title to be, *The Constitution of the Protestant Episcopal Church in the Diocese of New York.*

Article first to be so altered, in the first sentence, as to read, *there shall be a Convention of the Church in this Diocese, &c.*

The same article to be so altered as to insert after the words, "for the time being," the following words: *or in case of his inability to act, or of a vacancy in the episcopate, by the Standing Committee.*

Article second to be altered by reading, instead of "or when applied to for that purpose," the words, *and shall do so when applied to for that purpose.*

The same article to be altered by substituting the word *episcopate,* for the words "Episcopal Chair."

Article third to be so altered as to read as follows:

The Convention shall be composed of the Bishop of the Diocese, and the Assistant Bishop of the same, when there is one; all clergymen canonically connected with this Diocese, who are Rectors or Assistant Ministers of parishes in union with the Convention of this Diocese, and have been instituted into their respective offices according to the "Office of Institution of Ministers," set forth by the General Convention; all clergymen canonically connected with this Diosese and employed therein, and under its authority, as missionaries; all other clergymen who shall have been canonically connected with it as Presbyters or Deacons, for at least one year next preceding any meeting of the Convention; and of Lay Members consisting of one or more delegates from each church, to be chosen by the vestry or congregation thereof.

Article fourth to have added to it, at its close, the following words: *or in case of his inability to act, or a vacancy in the episcopate, by the Standing Committee.*

Resolved, That the following alterations be made in the Canons:

CANON I.

SECT. I.

For "General Seminaries of Learning, duly incorporated," read *other Seminaries of Learning.*

CANON IV.

In the title, and in Section 1, omit the words, "Protestant Episcopal."

CANON IX.

SECT. I.

After the word "meeting," add the words, *next preceding a stated meeting of the General Convention.*

Add to the section at its close, the following words: *Which deputies and provisional deputies shall hold their respective stations until successors are appointed; and shall be the deputies or provisional deputies for any General Convention which may be held during their continuance in office.*

Add the following as Sect. 2, altering accordingly the numbering of the following sections:

Sect. 2. Should a vacancy occur, by resignation, removal from the Diocese, death, or otherwise, among the deputies, or provisional deputies, between the stated times of election, the vacancy shall be supplied by any Convention, during or prior to which such vacancy shall occur.

In section 2, (to be altered to section 3,) for the clause commencing with "on some day," and ending with "before such meeting," substitute the words, *at least two days before the meeting of the General Convention.*

In the same section, after the words "representatio of the Diocese," add the words, *And the Bishop shall, in like manner, designate from the same list of provisional deputies, one or more, as the case may be, to supply any deficiency in the representation of this Diocese which may, in any way, occur during a meeting of a General Convention.*

Omit section fourth.

CANON XIV.

SECT. II.

For "Secretary of the House of Clerical and Lay Deputies," in both places where the words occur, read *Treasurer of the General Convention.*

For the words, "meeting of the General Convention," in both places where they occur, read the words, *meeting of the same.*

CANON XVIII.

After the words, "both orders," add the words *taken separately.*

The Committee would farther respectfully recommend that (the above, or other alterations seeming good to the Convention, being made) the whole body of Canons of this Diocese, thus altered, be re-enacted, so as to be published as an entire code; and also that a complete Constitution, with the above or other amendments seeming good to the Convention, and otherwise consisting of the present Constitution, be approved of, and lie over to the next Convention, as a newly enacted Constitution of the Church in this Diocese.

In behalf of the Committee,
Benj. T. Onderdonk, *Chairman.*

DIED,

In Juliet, Ill., on Saturday, August 29, John Kilford, infant son of the Rev. A. H. Cornish, aged 16 days.

CALENDAR.

SEPTEMBER.

27. 15th Sunday after Trinity.
29. St. Michael and All Angels' Day.
4. Sixteenth Sunday after Trinity.

OCTOBER.

11. Seventeenth Sunday after Trinity.
18. 18th Sunday after Trinity, and Festival of St. Luke the Evangelist.
25. Nineteenth Sunday after Trinity.
28. St. Simon and St. Jude, the Apostles.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Richmond County. Fourteenth Sunday after Trinity, September 20, confirmed 14 in St. Paul's Church, Tompkinsville.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fifteenth Sunday after Trinity, September 27, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

DIOCESE OF NEW YORK.

ANNUAL CONVENTION.

Notice is hereby given, that the Annual Convention of the Diocese of New York will be held on Wednesday, the Thirtieth day of September, in St. Paul's Chapel in the city of New York, at Ten o'clock, A. M.

By order of the Bishop.
Benjamin I. Haight, *Secretary.*

DIOCESE OF WESTERN NEW YORK.

ANNUAL CONVENTION.

The Stated Annual Meeting of the Convention of the Diocese of Western New York, will be held in St. Paul's Church, in the City of Buffalo, on Thursday, the first day of October. 1840, at 10 o'clock in the forenoon.

The Bishop earnestly and affectionately desires the Clergy to appear at the Convention in their official robes.

P. A. Proal,
Secretary of the Convention.

☞ The Corporation for the Relief of the Widows and Orphans of Clergymen will hold their Annual meeting on Thursday, October 1, at 7 P. M., in St. Paul's Chapel.

S. Seabury, Secretary.

MISSION CHURCH OF THE EPIPHANY,

QUARTERLY MISSIONARY SERMON.

By Divine permission a Quarterly Missionary Sermon will be delivered by the Rt. Rev. Bishop Doane, of New Jersey, in the Mission Church of the Epiphany, on Sunday evening, September 27th, and a collection made in aid of the funds of the Church. Services will commence at half past 7 o'clock.

EDUCATION & MISSIONARY SOCIETY.

Stated Meetings of the Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the Diocese of New York, will be held at the Sunday School Room of St. John's Chapel, on the evenings of Monday next, the 28th instant, and of Wednesday, the 7th October next, at half past seven o'clock.

The Annual Meeting of the Society for *the Election of Officers* and other business will be held at the Depository, No. 28 Ann street, on Tuesday afternoon next, the 29th inst, at five o'clock.

The Anniversary of the Society will be celebrated on Wednesday Evening next, the 30th inst, at seven o'clock, in St. George's Church.

G. G. Van Wagenen, Recording Secretary.
September 24, 1840.

PROT. EPISCOPAL TRACT SOCIETY.

The Board of Trustees will meet on Monday evening 28th inst, at 7 o'clock, at St. John's Sunday School room.

Pierre E. F. McDonald, Secretary.
Sept. 26, 1840.

ANNUAL MEETING OF THE PROTESTANT EPISCOPAL TRACT SOCIETY.

The Annual Meeting for the election of officers for the ensuing year will be held at the Depository, 28 Ann street, on *Wednesday* afternoon, the 30th inst, at five o'clock.

Pierre E. F. McDonald, Secretary.
Sept. 26, 1840.

The Anniversary Celebration of the "Protestant Episcopal Tract Society," "New York Bible and Common Prayer Book Society," and "Education and Missionary Society of the Protestant Episcopal Church in the Diocese of New York," will be held at St. George's Church on Wednesday evening, the 30th of September, at 7 o'clock. A collection will be made in aid of the funds of the New York Bible and Prayer Book Society.

Thomas C. Butler
Chairman Joint Committee of Arrangements.
ept. 26, 1840.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A special meeting of the Board of Managers will be held in the Sunday School Room of St. John's Chapel, on Monday evening the 28th instant, at a quarter before 7 o'clock.

By order,
Wm. A. Duncan, *Recording Secretary.*
Sept. 26, 1840.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 9th instant, has received the following contributions, viz.

By the hands of Daniel Ravenel, Esq, receiving agent in Charleston, S C, received from the Rev Trapier Keith, offerings of St Michael's Church, Charleston, Sunday the 23d of August, $28 03; by the same hands, received from the Rev Paul Trapier, being collections at the Charleston monthly missionary lectures, $62 42; by the hands of the Rev Thomas H Vail, rector, from monthly missionary collections in St John's Church, Essex, Connecticut, 4; "payment from Savannah," being one half the proceeds of six bales of cotton, given for Domestic Missions, and for the African Mission, $78 60; by the hands of Wm H Hubbard, Esq, receiving agent in Richmond, Va, received from John A Wharton, $1; by the same hands, received from a few ladies of Williamsburg, for Domestic Missions, $5; by the same hands, received from a gentleman residing in Millwood, Clarke county, Virginia, $25. Total receipts, $204 05.

Correction.—In the absence of the Treasurer, an omission accidentally occured in the acknowledgment of receipts for Domestic Missions inserted in the Churchman of the 5th of September. The omission related to a contribution from an anonymous source, by the hands of Swords, Stanford & Co, in amount ten dollars. The total amount of that acknowledgment should then be stated at $343 31, instead of $333 31.

James Swords, Treasurer.
September 26th, 1840.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Rev T W Coit, Rector of Trinity Church, New Rochelle, to constitute him a life member, $25. Collected in Church of Nativity, Rev A Ten Broeck, Rector, $2 60. By the hands of Robert Bolton, jr, collected in Pelham, Westchester co—Mr Townsend, a donation, $2; Mrs Charles Morgan, 25 cts; Mr Lawrence Underhill, 50 cts; 2 gentlemen, $1. From annual subscribers, $5. Total $36 35.

Donations and Subscriptions thankfully received by
Thomas Browning, Treasurer,
Bank of America.
Or at the Depository, 23 Ann-street, by
Thomas C. Butler, Agent.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

Collection in Church of Nativity, Rev A Ten Broeck, Rector, $2 10. From annual subscribers, $3. Collection in St John's Church, Troy, Rev Richard Cox, Rector, $10. Collection in Trinity Church, New Rochelle, Rev T W Coit, Rector, $17 25. Mrs E Skinner, a donation, $3. Total $35 35.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Bank of America.
Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of the following number of volumes, as contributions to the Sunday School Library. From Mr. Canfield, 13; Mr C J Buckingham, 7; and from S M Buckingham, Esq, of Manchester, England, 25.

J. W. Faulkner, Librarian.

The Missionary of this station begs to state, that the Parish and Sunday school libraries, are both very much in want of an increase, no addition having been made to them for several years. The works they contain have been read so often, as greatly to have lost their interest; and the many who enjoy their privilege, are often unable to find that variety it is so desirable to supply.

Under these circumstances, he respectfully solicits further contributions of books from benevolent individuals: and suggests to those who may have loose volumes of an useful character lying about their houses, whether they can be more profitably disposed of, than by placing them where they will afford both pleasure and profit to a great number of their less favored fellow citizens; and continue to do this, for many years to come.

Such contributions will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; the Depository, 28 Ann street; or with

Jesse Pound, 26 Vandam-st.
Sept. 22, 1840.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz.

From St Peter's Church, Hobart, Rev S Gilbert, contribution for Missionary Fund, $3 12. From St Peter's Church, New York, Rev Dr Smith, Rector, collection for Education Fund, $25 50. From Trinity Church, New Rochelle, Rev Dr Coit, Rector, for Education Fund, $20, and for Missionary Fund $25. Total amount, $73 62.

C. N. S. Rowland, Treas.,
Sept. 23, 1840. 55 Water st.

UNION DEPOSITORY,

28 Ann-street.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the fortnight ending 24th Sept., from the following individuals, viz.

D Dubois, Norway, with remit; Rev J C Rudd, Utica, do; A E Miller, Charleston, S C; P M at Detroit, Mich; R S H George, Phila 2 letters; Rev J L Clark, Waterbury, Conn, with remit; James A Armstrong, Detroit, Mich, with remit; W A Barber, Newport, R I; Rev N E Cornwall, Southport, Conn; Rev E H Cressey, Lockport; Rev G B Engle, Fulton; H W Scovell, Lockport; Thomas Latimer, Phila; W F Slater, Indianapolis, Ind

Packages have been forwarded from the Depository during the fortnight ending Sept. 24, as follows:

To R S H George, Phila, one package sent to Swords, Stanford & Co; To do, one package per Mr J W Brown; to W A Barber, Newport, R I, per steamer Massachusetts; to Charles Stimpson, jr, Boston, per Harnden's Express.

FABER ON ROMANISM.

A NEW edition of this valuable work, edited by the Rev. John Coleman, Rector of Trinity Church, Philadelphia, just published and for sale by

SWORDS, STANFORD & CO.
Sept 26

NICHOL ON THE HEAVENS.

VIEWS of the Architecture of the Heavens, in a series of letters to a lady, by Professor Nichol, embellished with numerous plates, for sale by

SWORDS, STANFORD & CO.
Sept 26

FABER ON ROMANISM.

THE Difficulties of Romanism, by George Stanly Faber, B. D., author of the "Difficulties of Infidelity," "Doctrine of Election," &c. A new edition, with an Introductory Essay, by Rev. John Coleman, Philadelphia. Just published and for sale by

Charles Henry,
Sept 26 124 Fulton-street.

MISSES EDWARDS'

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

New Haven, Connecticut.

THE Winter term of this School will commence on Thursday, the 1st of October. Cards of terms will be furnished on application, and references given.

New Haven, Sept. 24, 1840.

WELLER TRACTS AND SERMMON BOOKS.

A FEW copies of the above valuable work, now nearly out of print, and a lot of Sermon books, for sale at this office. Sept 26

INSTRUCTION OF YOUTH.

A GRADUATE of the University and Member of the Royal Physical Society of Edinburgh, desires to devote his time to private tuition, either in the elements of education, or in the higher walks of academic literature.

Reference—Professor Torrey.

The testimonials and letters from distinguished persons in [illegible] and America, in the possession of the gentleman who advertises as above, are highly satisfactory; and from a year's acquaintance, and his high character as a teacher in this neighborhood, I am happy to add these lines in his behalf.

James C. Richmond,
Rector of St. Michael and St. James' Churches,
Bloomingdale.

Inquire of Rev. Wm. Richmond, Rector of Zion Church; or address "Graduate," at this office.

Sept 26—1t$

BROWN'S POINT INSTITUTE.

REV. JOHN CROES, PRINCIPAL.

THE object of this Institution will be to connect the improvement of the moral affections with the cultivation of the mental powers; in other words, to prepare the young for a life of usefulness and happiness here, and for the enjoyment of God's favor hereafter.

The best instruction will be given to the pupils in the English language and in the classics; while especial attention will be paid to their moral and religious training. They will dwell in the house of the Principal, will form part of his family, and will be treated in all respects as if they were his children.

The course of studies generally will be such as to prepare the pupils for college, while in cases where the parents simply desire to give their sons a good English Education, the course will be varied to meet their wishes. It is designed, as soon as the number of pupils will warrant it, to connect the study of the French language with the Latin and Greek, for which purpose a French teacher will be provided. In this case, a small additional charge will be made.

Especial attention will be paid to the health of the pupils, and although during the hours of study they will be required to be unremitting in industry, yet when these are over, they will be encouraged to take such exercise as will invigorate their health and strength. But in their hours of recreation as well as of study, they will always be under the eye of a teacher. The advantage of this must be obvious to all. Indeed, one great object with the principal will be, so far as his charge over them extends, to keep his pupils ignorant of evil. For this purpose, the situation of the Institute is well adapted. Brown's Point is entirely free from those enticing allurements to evil which are found in many other places. It is a small town, and in it the haunts of vice and stimulants to immorality so usual in large towns, are not to be found. The pupils thus living in the family of the Principal, guarded at all times with a watchful and affectionate eye, taught to reverence the Sabbath by attending service on the morning and evening of that day, and instructed in the principles of the Christian religion, they will, it is hoped, be formed to habits that will have a happy influence on their future lives.

Brown's Point is a very healthy place, the soil being dry, and the water excellent. It has daily access to New York by steamboat, and from the south it is accessible by taking the Camden and Amboy Railroad as far as Hight's-town, and from thence by stages through Freehold and Middletown Point.

TERMS.

In consequence of the present diminished price of the necessaries of life, the Principal has determined to reduce the charges of the Institution below the usual standards.

The price of board and tuition, including washing, mending, fuel, and light, will be for session of twenty-two weeks, $75.

Each pupil will furnish his own bed and bedding, or if furnished by the Principal, there will be an extra charge of five dollars.

No other extras, unless it may be for books and stationery if furnished by the Principal.

The pay of the session must always be in advance, and no pupil will be received for a less period than one session.

There will be two vacations of four weeks each—the Spring vacation will commence on the fourth Monday in March and the Autumnal on the fourth Monday in September.

The Institute will open on Monday, the 26th of October.

Parents who design to send their children will confer a favor by giving early notice to the Principal.

His address is Keyport, Monmouth county, N. J.

Keyport is one third of a mile distant from Brown's Point, and the post office is there.

References—Rt. Rev. Bishop Onderdonk, Rev. Drs. Berrian, and Taylor; and E. W. Dunham, Esq., No. 4 South street. Sept 26—6t

TO PARENTS.

A YOUNG LADY accustomed to the management and instruction of children wishes a situation as Preparatory Governess. As a communicant of the Church, she would feel bound to promote the moral as well as the mental improvement of her pupils, by every means in her power.

A country residence preferred; and as leisure for study and a comfortable home are her first objects, but a very monderate salary is expected. Testimonials unexceptionable. Address "Improvement," at this office, *post paid.* Sept 19—3t$

ST. ANN'S HALL, FLUSHING, L. I.

REV. J. F. SCHROEDER, D. D., RECTOR.

THE Winter Term will commence on the first Monday in October next. Applications for admission are to be addressed to the Rector or the Secretary. Circulars may be had at the city office of the Hall, No. 28 Ann-street, where, at least one day in every week, personal interviews may be had with the Rector.

August 22—6t

VALUABLE THEOLOGICAL AND CLASSICAL BOOKS.

GOULD, NEWMAN & SAXTON, 91 Nassau street, corner of Fulton, have for sale a general assortment of Theological and Classical Books, which will be sold at low prices, among which may be found Hahers' Hebrew Bible; Gessemus' and Gibbs' Hebrew Lexicons; Stuart's, Nordheimer's, Gessemus', and Bush's Hebrew Grammars; Stuart's, and Nordheimer's Hebrew Christomattys; Citations from the Old and New Testaments; Van Ess' Septuagint; Bloomfield's Greek Testament; Robinson's Greek and English Lexicon; Winer's and Stuart's Greek Grammar; Robinson's Calmet; Jahn's Archæology; Plank's Introduction to Philology; Ernesti's Elements of Interpretation; Pridaux's Connections; Mosheim's Church History by Murdock; Pierson on the Creed; Burnet's 39 Articles; Magee on the Atonement; Hooker's Ecclesiastical Polity; Wheatly on the Common Prayer; Henry's Compendium of Christian Antiquities; Claude's Essay on the Composition of a Sermon; Porter's Young Preacher's Manual; Porter's Homilitics; Cudworth's Intellectual System of the Universe; Wiseman's Lectures; Edwards', and Park's German Selections; Hug's Introduction; Campbell's Four Gospels; Appleton's Works; Stuart's Hebrews and Romans; Dwight's Theology; Cave's Lives of the Fathers, 3 vols; Horne's Introduction; Newcome's Harmony of the Gospels, in Greek, edited by Professor Robinson; Charnock on the Divine Attributes; Leighton's Works, &c., &c. Sept 19—2t

ST. PAUL'S COLLEGE.

THE next session of the Preparatory School of St. Paul's College, under the direction of the Rev. W. A. Muhlenberg, will commence on the first Monday in October.

The duties of the College will be resumed at the same time. Address the Rector or Secretary, College Point, L. I. Sept 12.

MRS. AND THE MISSES WOOD'S

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

42 Barrow Street, Washington Square.

THE business of this Seminary will be resumed on Wednesday, 9th of September, when a punctual attendance of the pupils is earnestly requested.

Sept 12—6t

MRS. T. L. BOORAEM informs her friends and the public, that she will give lessons on the Piano and Guitar, and in Singing, at the residence of pupils, in schools, or at the house of her father, the Rev. Dr. Lyell, 77 Anthony-street, where applications may be made for her services. Sept. 5.

MISS M'CLENACHAN'S

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

No. 13 Carroll Place, Bleecker-street.

THE Fall Term of this Seminary will commence on Thursday, the 10th of September.

Sept, 5—4t$

ASTORIA FEMALE INSTITUTE.

REV. J. W. BROWN, A. M., RECTOR.

THIS Institution will open on Monday, 14th September. A punctual attendance on the first day of the term is requested.

Application for admissions to be addressed to the Rector, at the Institute, Astoria, Queen's co., L. I.

Aug. 15—6t

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

168 Duane Street, opposite Duane Park,

REV. ALDERT SMEDES, RECTOR.

THE Fall Term of this School will commence on the first day of September. A punctual attendance of the pupils is requested. Aug. 15—tf

PERCEVAL ON APOSTOLICAL SUCCESSION,

FOR SALE at the Protestant Episcopal Tract Depository, 28 Ann street, in paper covers, at fifteen cents; bound in muslin, thirty cents; in roan, 37 1-2 cents; may be had in any other variety of binding.

Aug. 15—tf

YOUNG LADIES' LYCEUM INSTITUTE,

IN JERSEY CITY.

THE duties of this Seminary will be resumed on Monday, September 7. The number of boarders is limited, and those under 12 years of age will be preferred.

Terms—Board and tuition in the English branches, pupils under 12 years, $200; over that age, $250 per annum. French, Music, &c., an extra charge. Circulars containing further particulars may be obtained of Swords, Stanford & Co., Broadway, New York, or at the residence of the Principal, E. WINTER,

Grand street, Jersey City.

RECOMMENDATIONS.

The undersigned have, with much pleasure, perceived for the last two years, the admirable management and character of the above Seminary. Having had daughters under Miss Winter's tuition, we can speak the more confidently of her efficiency and success as an Instructress; and of the excellent moral discipline, wholesome regulations, and the great improvement observable in the pupils of this Institution.

Edmund D. Barry, Rector
of St. Matthew's Church,
Jersey City,
D. S. Gregory,
Thomas Alexander,
D. Henderson,
John Dows,
Oliver S. Strong,
H. Southmayd,
T. B. Gautier.

N. B. Steamboats ply every fifteen minutes between Jersey City and New York.

Jersey City, N. J., Aug. 29, 1840.—tf

MISS SAGAR & MISS BALLOW'S

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

168 Henry Street.

REV. BENJAMIN I. HAIGHT, VISITER.

THE course of study embraces all the branches of a thorough and polished education; and the utmost attention is paid to the mental, physical, and moral culture of the pupils; all instruction being based upon Christian principles.

The School will be re-opened on Monday, September 7. Aug. 22—6t

SELECT SCHOOL FOR YOUNG LADIES,

THE Misses Phillips will re-open their School for Young Ladies, at their residence, 53 Pierrepont street, Brooklyn, on Tuesday, the 1st of September. A few young ladies can be received as boarders. Terms, per quarter, including stationery and fuel:

For tuition in the Higher English studies,	$16
" " " Elementary do with History,	12
" " " Introductory Department,	6 and 8
" " " French Language,	8

References.—Rev. I. S. Spencer, Rev. S. H. Cox, D. D., Rev. B. C. Cutler, D. D., Rev. Kingston Goddard, Brooklyn; Hon. T. Frelinghuysen, New York; A. Van Sinderen, Esq., J. A. Perry, Esq., Brooklyn; A. Crittenton, A. M., Principal of the Albany Female Academy Aug. 15—6t$

CHURCH AND PARLOR ORGANS.

GEORGE JARDINE, Organ Builder, Anthony-street, corner of Broadway, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:

The Gold Medal of the American Institute for the best Organ, 1838.

The Gold Medal of the American Institute for the best Organ, 1839.

The Silver Medal of the Mechanics' Institute for the best Organ, 1839.

Sept. 29, 1840. eow6m

PRIVATE DEVOTIONS AT THE HOLY COMMUNION,

ADAPTED TO THE FOREGOING OFFICE,

And taken from a little work, entitled, "A Layman's account of his Faith and Practice, as a Member of the Episcopal Church in Scotland."

(Concluded.)

"If there be sufficient time, before the administration of the holy sacrament is finished, it will be proper to use the following form of thanksgiving, and prayer of intercession, according to the practice of the primitive Church; with regard to which it is to be observed, that a thankful commemoration of God's mercies, in the creation and redemption of mankind, was always accounted so suitable and necessary an employment at the holy communion, that the whole service was from thence distinguished by the general name of *Eucharist*, or thanksgiving."

A THANKSGIVING FOR GOD'S MERCIES.

Worthy art thou, O Lord of heaven and earth, to receive all glory and honor, thanksgiving and praise, for thou hast created all things, and for thy pleasure they are and were created. Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein; thou preservest them all, and the host of heaven praiseth thee; angels, principalities, and powers, all join in glorifying and extolling thy adorable name, with uninterrupted shouts of praise. Nor has man, O Lord, less cause to adore and magnify thee, than any of thy most exalted creatures; for thou createdst him, O God, in thine own image: thou broughtest him into paradise, thy sacred garden of holy pleasure, and didst place him in a state of dignity and honor, and gavest him dominion over the works of thy hands; and, when he had lost his glory and happiness, by transgressing thy commandment, thou, of thy goodness, didst not abandon and despise him; but thy providence was still continued, thy care and protection were not withdrawn from him, thy mercy and loving kindness were wonderfully exhibited to the eye of his faith; thy law was given to revive the sense of his duty; thy prophets were commissioned to restrain and instruct him, and keep him in mind of thy gracious promise of deliverance; and, at last, when the fulness of time came for the accomplishment of that merciful promise, thou didst send thine only begotten Son into the world, to take away sin by the sacrifice of himself, to satisfy thy justice, to fulfil all righteousness, and make up our peace with thee our offended God.

For these great and glorious purposes, thine eternal word came down from heaven, was incarnate by the Holy Ghost, born of the blessed Virgin, made himself of no reputation, and took on him the form of a servant, for us men, and for our salvation; and when his hour was fully come to offer the propitiatory sacrifice for our sins, behold, he, who had no sin, undertakes to suffer for the sins of the world; the Lord is sold, that the slave may be free; the innocent is condemned, that the guilty may be saved; the physician is sick, that the patient may be cured; and the Creator dies, that his creature may live. And fully to ensure and perpetuate to us, all the benefits and advantages of his death, he was pleased to institute this feast of mercy and love which we are now celebrating, to repair and support our weak corrupted nature, with his own most holy body and blood, and thereby to make us one with himself; that so, by virtue of his quickening Spirit now dwelling in us, our mortal bodies may have a principle of life, the seed of a blessed immortality, and be raised by him, who himself arose, as the first fruits of them that slept; is ascended with our nature into the highest heavens, sits there at thy right hand, interceding for us, and shall come again at the last day, to re-unite our bodies to our souls, and to confer on both a perfect happiness to all eternity.

For all these stupendous instances of thy love, O God the Father; for the inestimable and infinite purchase of them, by thy blood, O God the Son; and for thy gracious sanctification and application of them to us, O God the Holy Ghost; I bless and praise, I magnify and adore thee, the glorious three in one *Jehovah*, not as I ought, but as I am able: in a grateful sense of these thy manifold mercies and blessings, I present myself here at the solemn memorial of them, which Christ has commanded us to make, with a humble trust, that my own defects and imperfections will be supplied from the fulness of thy grace, acknowledged in the united prayers and praises of thy Church. Praise the Lord, O my soul, and all that is within me, praise his holy name. May blessing and honor, thanksgiving and glory, more than I can utter, more than I can conceive, be unto thee for all thy mercy and goodness, O most adorable Trinity, Father, Son, and Holy Ghost, by angels, men, and all creatures, henceforth and forevermore. Amen.

A PRAYER OF INTERCESSION.

O most gracious and merciful God, who hast blessed me with this happy opportunity of bowing myself at thy holy table, to receive the precious pledges of my Redeemer's dying love; grant that these holy mysteries may convey to me the pardon and forgiveness of all my sins, a fresh supply of grace, strength, and support against all my enemies, and a sure preservation of my whole spirit, soul and body, unto the day of his coming. And now, O Lord, in obedience to thy commands, and with a full trust in the prevailing and all-sufficient sacrifice which we have once more commemorated, I humbly implore the benefits of it, not only for myself, but for all mankind, especially for the whole Christian Church, for all the faithful, in whatever place or state they may be: O save thy people, and give thy blessing unto thine inheritance: feed them and watch over them for ever. Be particularly gracious to this Church and nation. Look upon us always in thy loving kindness, and manifest thyself to us, O Lord, in thine abundant mercies. Heal the schisms and divisions which abound among those who call themselves Christians. Put a stop to the growth of heresy and false doctrine, and preserve that portion of the Church, to which we belong, in primitive truth and peace, unity and concord. Give thy heavenly grace to all thy bishops, priests, and deacons, to our own bishop especially, and the clergy under him, and still more particularly to this thy servant, who is here administering thy holy mysteries. Look graciously on all those who are here assembled, to be partakers in this holy communion, and grant to each of them the several graces and blessings which I have desired for myself. Be favorable to all the rest of the members of this congregation. To those who are hindered from being present among us, by any just cause or impediment, do thou supply, by thy extraordinary operations of thy Holy Spirit, what is wanting from the outward and ordinary means; and those who heedlessly absent themselves, through irreligion, indevotion, carelessness and sloth, be pleased to call to a serious mind, and to make them sensible of the danger of their neglect; teach them that their souls can no more subsist in a state of salvation without spiritual nourishment, than their bodies can subsist in a state of health, without their natural food.

Accept of my prayers and praises for all that Thou knowest to be good, for my relations, friends, and benefactors; and do thou, O Lord, who hast taught us to pray for our enemies, pardon and forgive all who have in any way injured or slandered me, as well those that have done, as those that have wished me evil, and let no provocations ever exasperate me to make any other returns for their unkindness, than my prayers for their repentance, and that thou wouldst grant them better minds and more charitable hearts. Give me grace, O Lord, to remember before thee, and do thou sanctify and save, all those from whom my prayers ought to be offered up on this solemn occasion. Bless the king, with those that are placed in authority under him, and grant that all governors may rule with wisdom and justice, and subjects obey with love and cheerfulness. Have compassion on the aged and infants, the sick and infirm, and on all who are unable to help themselves: whatever oppression, plague, or trouble, any of the children of men lie under, be thou their friend and helper, their comfort and support, and, in thy good time, grant them a happy deliverance out of all their afflictions. In every condition of life, thou knowest all the desires and all the wants of thy people; be pleased, therefore, O merciful Father, to suit thy grace and blessings to the several necessities of our souls and bodies, and grant us thy peace all the days of our life. Hear me, O God of my salvation, and lend a gracious ear to my prayers and supplications, for the sake and through the meritorious intercession of Him, whose precious death and sacrifice I have been now commemorating, and for which I will bless thy holy name, this day and for evermore. Amen.

"After the foregoing prayers are used, if there be a considerable number of persons to communicate, we may still want some proper assistance for the exercise of our devout affections; and the *Communion Office* contains such a variety of excellent matter for meditation, that we cannot perhaps do better, than employ our minds in the serious consideration of some particular parts of it, or in using some of the *prayers* and *meditations* which are subjoined to that short treatise bound up with most of our *Prayer Books*, called a *Companion to the Altar*."

"When all have communicated, we must fervently join in what remains of the public devotions appointed by the Church, and after the concluding benediction is pronounced, we may use some such short prayer as the following:"

I thank thee, O blessed Jesus, my Lord and my God, that thou hast vouchsafed to make me a partaker of the holy communion of thy body and blood, for the remission of my sins, and the preservation of my soul and body unto everlasting life. Pardon the many failings and imperfections which have accompanied the performance of this blessed duty, and grant that those things, which I have faithfully asked for according to thy will, may effectually be obtained, to the relief of my necessities, and to the setting forth of thy glory, O Christ, who, with the Father, and the Holy Spirit, art one God, blessed for evermore. Amen.

From the Nantucket Inquirer.

PITCAIRN'S ISLAND.

We are indebted to Mr. Emmons of the ship Cyrus, for the copy of verses which will be found in our paper to-day. Independently of their intrinsic merit, these stanzas will carry with them an interest, which any ordinary composition would not command, on account of the source from whence they originate. They are the production of a young man, who, though not born in a country blessed, as is ours, with what are usually termed religious privileges, must yet have been a Christian indeed! The language is highly chaste and appropriate, scriptural, and full of piety; and no one can either gainsay the feelings which dictated or the manner in which the sentiments are expressed, for some of the verses are really beautiful.

Mr. Emmons has also given us quite an interesting account of the present state and condition of this island, which is now, we presume, very often visited by our whalemen; he was there in 1839. John Adams, the father of the island, he says, is dead, but his name and memory are perpetuated; and the very manuscript of the verses now before us is in the handwriting of *a* John Adams, a lad of *eleven* years of age, whose proficiency in penmanship would well compare with that of boys of a similar age in any of our public schools—which may therefore be regarded as a favorable index of the state of education in so remote a region.

The history of this island is doubtless in the remembrance of most of our readers, Captain Arthur's account of it having appeared in the Inquirer some years ago, and frequent allusion having been made to it since, in books of naval exploits, &c. It is situated in lat. 25 04 S. and long. 130 25 W. It is a high rock of table-land in the midst of the ocean, without anchorage or harbor of any kind—the shore being exceedingly bold, so that ships can sail immediately under it; and in extent is not more than 1½ mile in any direction: consequently, its productions are very limited; there is no pasturage, very little fish, flesh, or fowl; vegetable food, therefore, forms the principal support of its inhabitants.

How such a spot should be selected for the habitation of man would seem surprising, did we forget the remarkable manner in which our own island of Nantucket was originally populated, which is still a matter of wonderment with those who know nothing of its local advantages, and the high spirit of enterprise which has ever marked the onward course of its people. Necessity drove John Smith, *alias* John Adams, to this land of desolation—no doubt a very paradise to him! Having been the principal actor in the mutiny on board the British ship "Bounty," he gladly sought refuge in this hitherto unheard of region; and here remained with his associates in perfect security undiscovered for a period of about fourteen years. In what manner he employed himself during this long interval of time, in the moral culture of all who were here settled with him, it is not our intention again to record; suffice it to say, that when his retreat was made known, and he offered himself up, to make atonement for the violation of the laws of his country, such was the scene which presented itself of his labors, his usefulness and worth, that no one apprehended him, or came forward as his accuser. Unmolested, he spent the remainder of his days within *his own* domains, as they may be considered, beloved and revered by the whole community, that is to say, by his own progeny, and died, about five years ago, in the 65th year of his age.

The island now contains about 100 inhabitants, who are a very moral and religious people. Descended from a British tar, himself an Episcopalian, (though for a time only nominally so,) his children and his children's children adhere to the same faith and form of worship; and notwithstanding they are yet without a building called a church, are virtually Churchmen.

A missionary from the Church of England, we learn, has labored among these islanders as catechist and schoolmaster with great success. The services of religion are strictly regarded, and Mr. Emmons informs us that the worship he attended, though conducted in their schoolhouse, was marked with such propriety and decorum as are rarely to be witnessed even in our own country.

Grateful for the hospitality which had been shown him, he ventured, on his departure, to tender some remuneration, but none would they accept, save in the form of *religious books!*—Having a few of these in his possession, he gladly presented them; and Mr. Emmons affirms that he was more than gratified to think that he had been able to contribute satisfactorily to the spiritual necessities of these kind people, who have a thirst for religious knowledge, so "precious is the word of the Lord" unto them. As he is going out captain of the Cyrus, Mr. Emmons will most probably visit this island again, and intends to supply himself with Bibles, Prayer Books, and such other religious works as he thinks will be most acceptable to the islanders. He will sail in October next.

In conclusion, we will briefly remark, that in this instance, as in every other, religious improvement and moral civilization have gone hand in hand together. The inhabitants, though in part aborigines, for the females were Otaheitans, now enjoy all the comforts of a more refined state of nature; their houses are built of wood, generally constructed like the cabin of a ship, and so fitted up; in their other domestic habits they are industrious, decent and orderly; and, grateful for the blessings they enjoy, are content and happy.

They know nothing of religious feuds, or political controversy; they live like brethren "in the unity of the spirit and the bond of peace," having "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all." That they may long continue so, and that the blessing of an Almighty Providence may attend them, must and ever will be the prayer of every Christian and benevolent heart. For while "sin is a reproach to any people," it is "righteousness," and "the fruits of righteousness," which will "exalt a nation," secure the favor, and obtain the blessing of Heaven.

THE WORDS OF MR. JOHN QUINTALL, JR.,

On his dying bed, Nov. 21, 1838, Pitcairn's Isle.

I.

My sisters, my brethren, your sorrow restrain,
All human endeavors are futile and vain;
My hours are numbered, the summons is come,
I feel that this world is no longer my home.
Home, home, uncertain home,
I feel that this world is no longer my home.

II.

No terror I feel in the prospect of death,
The bright beams of hope gild the valley beneath;
By faith I perceive, through the clouds and the gloom,
That Jesus in mercy is calling me home.
Home, home, sweet, sweet home,
My Jesus in mercy is calling me home.

III.

What though my poor body convulsively start,
There is peace in the mind, there is joy in the heart;
Such strength for my days doth the Saviour supply,
My pains are as nothing, 'tis nothing to die.
No, no, nothing to die,
Believe me, believe me, 'tis nothing to die.

IV.

Wife, children, and mother, farewell for a while,
That tear on your cheeks should give place to a smile;
If ye be found faithful, the time will soon come,
When Jesus will call you to meet me at home.
Home, home, sweet, sweet home,
My Jesus will call you to meet me at home.

V.

I thirst, but the water I languish to taste
Ye cannot procure me—in vain is your haste;
'Tis the stream of Salvation, Immanuel's blood,
The water that gladdens the city of God.
Flow, flow, sweet, sweet flood,
And cleanse me, and bear me to Jesus my God.

VI.

An angel! an angel! lo, yonder he stands,
In white robes arrayed, a crown in his hand;
He beckons me to him, he seems to say come,
I'm waiting to crown you and carry you home.
Home, home, sweet, sweet home,
"The Master" hath sent me to carry you home.

VII.

Think not that disease has enfeebled my mind,
Nor deem it presumption to be thus resign'd;
I know on whose promise, by faith, I believe,
I know He doth change not, He cannot deceive.
No, no, never deceive,
My Jesus He will not, He cannot deceive.

VIII.

In me there is nothing affection to win,
By nature and practice infected with sin,
No merits on which I dependence can place,
Eternal salvation is all of free grace.
Grace, grace, free, free grace,
'Tis unbounded mercy, 'tis love, and free grace.

IX.

My Saviour, I see him, in glory how bright,
Though angels surround him and hinder my sight;
But when I arrive at the mansions of bliss,
I shall bow at His feet, and Him see as He is.
I? I? Yes, O yes,
I shall bow at His feet, and Him see as He is.

X.

O strengthen me, Jesus, the conflict comes on,
And nature resists, though I fain would be gone;
The passage is rugged, yet still I can sing,
Where, Grave, is thy victory? Death, where's thy sting?
Where? Where? Death's thy sting?
Where, Grave, is thy victory? Death, where's thy sting?

XI.

The struggle is over, receive my last breath—
Sustained by my Saviour, I triumph o'er death;
On Him, and Him only, I wholly rely;
Since He has redeemed me, 'tis nothing to die.
No, no, nothing to die,
Believe me, believe me, 'tis nothing to die.

XII.

Our brother has left us, to join in the song
Of all the redeemed, the glorified throng,
And may we be ready to answer, "I come,"
Whene'er we are summoned to meet him at home.
Home, home, eternal home,
At Jesus' right hand may we meet Him at home.

CIVILIZATION.

One of the best tests of civilization is the degree of kindly respect observed towards women, in their proper sphere—whatsoever be their age or their condition.

From the Church.

A SCENE IN A CANADIAN PARISH.

MR. EDITOR,—I send you the following imperfect sketch of an interesting scene, which I lately had the happiness to witness, in hopes that it may awaken feelings of lively joy and gratitude in the hearts of many of your readers, and furnish those who labor in the ministry with a powerful incentive to sow with unsparing hand the precious seed of the Word of God, and to commend it with fervent prayer to His grace and blessing, who alone can give the increase.

In the township of West Flamborough, and not very far distant from the romantic village of Dundas, is an extensive clearing, known by the name of the "M——e settlement." The settlers consist chiefly of European emigrants and their descendants of two generations. They were most of them originally members of the Church of England; but partly owing to the religious destitution of the neighborhood in which they settled, and partly to that indifference to spiritual things to which the human heart is, alas! too prone, they appear very soon to have lost any serious impressions which they may have brought with them from their native land, and at length to have lapsed into a state bordering upon heathenism. The Bible, (if Bible there was to be found,) lay dusty and unopened upon the shelf; the Lord's day was spent in listless indolence, if not in the more gross and positive violation of the fourth commandment; public worship was unknown; private prayer abandoned; the Sacraments neglected and forgotten; and their children, and their children's children were growing up to man's estate without the rite of Christian baptism. O England! are these the descendants of thy privileged, thy Christian people? "How is the gold become dim! how is the most fine gold changed!" Hadst thou but followed thy exiled children with maternal solicitude to those distant wilds,—hadst thou provided them with the sincere milk of the Word, (and where should the infant look for nourishment but to the mother's breast?) hadst thou given them the bread of life, and spread a table for their spiritual sustenance in the wilderness, many a hungry soul would have been satisfied, as it were, with marrow and fatness; many a desponding spirit would have been cheered in its dreary passage to the tomb; many a repenting sinner would have kindled joy in the presence of the angels of God, and have awakened notes of praise and thanksgiving from the strings of their golden lyres. But we must descend from heaven to earth.

At a subsequent period, the "M——e settlement" appears to have attracted the notice of itinerating preachers, of various dissenting persuasions, who, doubtless, with good intentions, but with more zeal perhaps than knowledge, or competency for the work, endeavored to till the unyielding soil. Their efforts proved abortive; and it was reserved for the present zealous and indefatigable minister of Ancaster and Dundas to break up the neglected ground,—to sow the good seed,—in other words, to furnish the people with the wholesome food of sound doctrine, and having preached Christ unto them, to give them admission into the Christian fold.

A week-day service was commenced among them,—a congregation was gradually formed,—the zealous missionary persevered "through evil report and good report," till it pleased the Lord to open the hearts of his hearers to attend to the things which were spoken, and to inquire, "Sir, what must we do to be saved?" "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins," was the prompt and apostolic reply; and after having been more fully instructed in the principle of the Christian faith, and in the nature of the baptismal covenant, these honest-hearted people expressed to their delighted missionary their readiness and anxiety to receive the initiatory rite.

A day was accordingly appointed, and the neighboring clergymen were invited to attend and assist in the ceremony; the large number of persons to be baptized (seventy in all) rendering the service too arduous for one individual.

On Monday morning, the 3d of August, in the middle of the wheat harvest, and consequently at a season when loss of time to the farmer was attended with great sacrifice and self-denial, the members of the newly-formed congregation laid aside their worldly occupations, and, with pious haste, repaired to the largest house in the settlement, which, for want of a church, had been selected as best adapted for the performing of the interesting ceremony.

A little before the hour appointed, the Rev. Mr. McMurray arrived, attended by three of his brother clergymen. The house was already thronged, and yet men, women, and children could be seen in every direction wending their way in holiday attire towards the place of sacred rendezvous. The day was delightfully propitious,—a Sabbatic stillness reigned around,—the cattle, free from toil, reclined beneath the pasture shade,—the newly-formed cocks of golden grain, ranged at regular intervals, lay smiling in the sun,—and the chirp of the grasshopper, or the more musical and lengthened note of the locust, were the only sounds that fell upon the ear.

The service was commenced by singing the Old Hundredth Psalm. The prayers were read in an impressive manner by the Rev. Geo. C. Street, and the lessons not less so, by the Rev. Mr. Flanagan. These were selected particularly for the occasion, and were taken respectively from 2 Kings v. and Acts ii. 37–47 verses. An appropriate sermon was preached by the Rev. Mr. Geddes, of Hamilton. The text was taken from the first lesson, (2 Kings v. 12,) and the object of the preacher was to explain to his hearers the nature, importance, and efficacy of the divinely appointed means of grace, and to impress upon them the necessity of submitting to the Christian ordinances in a child-like, teachable spirit. The interesting nature of the Scripture narrative, and the plain and instructive manner in which it was illustrated and applied, rivetted the attention of his hearers; and although there was an unusually large proportion of infants and young children in the congregation, no interruption was experienced,—all was listened to with breathless attention. The sermon ended, the adults were requested to come forward, and about twenty individuals presented themselves before the font. The following hymn was then sung by the whole congregation:

Soldiers of Christ, arise,
And put your armor on,
Strong in the strength which God supplies
Through His Eternal Son.

Strong in the Lord of Hosts,
And in His mighty power,
Who in the strength of Jesus trusts
Is more than conqueror.

Stand then in His great might,
With all his strength endued,
And take, to arm you for the fight,
The panoply of God.

That having all things done,
And all your conflicts past,
Ye may behold your victory won,
And stand complete at last.

The Rev. Mr. Geddes then proceeded, with much feeling and solemnity, to read the impressive service of our Church for "the baptism of such as are of riper years." One by one, the elder candidates received the holy rite by affusion, and were signed with the sign of the cross. The feelings that were at work within were easily discernible, even in the hardy lineaments of the men; while the eyes of the female candidates were bathed in tears, and freer vent was given to their agitated feelings. The baptism of the adults over, they retired, and the parents were requested to bring forward their infants. In the interval, the following beautiful and appropriate hymn was sung:

The gentle Saviour calls
Our children to his breast;
He folds them in his gracious arms,
Himself declares them blest.

"Let them approach," he cries,
"Nor scorn their humble claim;
The heirs of heaven are such as these,
For such as these I came."

Gladly we bring them, Lord,
Devoting them to thee;
Imploring that, as we are thine,
Thine may our offspring be.

The lambs of the flock were then received and blessed by the Rev. Mr. McMurray; the joyful parents presenting them with eager emulation, and seeking from the man of God the same precious boon which had so recently been imparted to themselves. Nearly fifty infants, and children under twelve years of age, were admitted into the congregation of Christ's flock, and their names registered in the parish record. God grant that at the last great day they may be found written also "in the Book of Life."

Before the congregation dispersed, the faithful and affectionate pastor took each of his newly-baptized converts by the hand, and addressed to each, individually, a brief but feeling and emphatic exhortation, reminding them of the new relation they now sustained, and expressing an ardent hope that they might have grace to adorn the holy profession they had that day made, with corresponding holiness of life.

In reply to the sneer of those who, even in the high places, have stated that the ministrations of the Church of England are not adapted to the inhabitants of this province, I might point to the township of West Flamborough, as a proof that, let the Church of England be but faithfully exhibited in her scriptural doctrines and worship, and in her apostolic ministry, by zealous and laborious missionaries, and dissent, with its thousand shades and variations of error, shall vanish before her as noxious vapors before the genial sun.

The day was fast declining before the services were finished. The four clergymen then took their leave, and, as they drove from the house, amidst the hearty salutations of the honest yeomanry and their families, I could not help indulging in pleasing reflections on the interesting nature of their sacred profession. Happy they, thought I to myself, who, influenced by zeal for the glory of God and love for the souls of men, thus devote themselves to the work of the ministry. For "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

I remain, Mr. Editor, your humble servant,

AN EYE WITNESS.

SELECT SCHOOL FOR BOYS,

ULSTER, Ulster County, N. Y.

THIS establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any, places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth; the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The School is select, being limited to twelve scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

THE TERMS.—The small number of pupils considered, are believed to be as low as any kindred establishment, $200 per annum, payable half-yearly, in advance, for all the branches of finished English education, and all studies preparatory to admission to any College.

A resident assistant is employed to teach the Modern languages, for which there will be an additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No pupil will be received for less time than six months, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

Reference, by permission: to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.

May 23, 1840.—tf

THE BOOK OF PSALMS.

F. J. HUNTINGTON & CO., 174 PEARL ST,

HAVE recently published the Psalms of David translated into English verse, by the Rev. George Burgess, Rector of Christ Church, Hartford.

They also publish and keep constantly on sale, WHOLESALE AND RETAIL, a very complete and extensive assortment of books and stationary requisite for schools and academies in every department of education, which they offer on the most reasonable terms. Among their publications are, the MalteBrun School Geography and Atlas, and Parley's Geography, the former in use in the Public Schools in this city; Mrs. Lincoln Phelp's Lectures on Botany, Chemistry, and Natural Philosophy; also, by the same author, Botany, Chemistry, and Natural Philosophy for beginners; Burritt's Geography of the Heavens, with an atlas; Kame's Elements of Criticism, 8vo.; Webster's School Dictionary, 12mo.; and 18mo.; Mrs. Willard's Universal History, with an Atlas; Gallaudet's Picture, Defining and Reading Book, &c., &c.

*** *The attention of School Committees, Teachers, and the Trustees of Academies and High Schools, especially solicited.* July 25.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3 P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25

FABER ON ELECTION.

JUST PUBLISHED AND FOR SALE BY

CHARLES HENRY, 124 FULTON STREET,

THE Primitive Doctrine of Election, or an Historical Inquiry into the Ideality and Causation of Scriptural Election, as Received and Maintained in The Primitive Church of Christ. By George Stanley Faber, D. D., author of "Difficulties of Romanism, Difficulties of Infidelity," &c.

July 29, 1840.

WOLFF'S JOURNAL.

JOURNAL of the Rev. Joseph Wolff, in a series of letters to Sir Thomas Baring, containing an account of his missionary labors, and ending with his visit to America in 1839, just received from London, and for sale, wholesale and retail, by

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July 9. 152 Broadway, New York.

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FACULTY.

Rt. Rev. RICHARD CHANNING MOORE, D. D., President.

Rev. REUEL KEITH, D. D., Professor of Systematic Divinity, and Acting Professor of Pulpit Eloquence.

Rev. EDWARD R. LIPPITT, A. M., Professor of Pastoral Theology and Church Polity, and Acting Professor of Ecclesiastical History.

Rev. JOSEPH PACKARD, A. M., Professor of Biblical Literature.

The next session of this Institution will commence on Wednesday, the 30th of September.

Qualifications for admission. "Every person producing to the faculty satisfactory evidence of his having been admitted a candidate for Holy Orders, with full qualifications according to the canons of the Protestant Episcopal Church in the United States, shall be received as a student in the Seminary. All others may be admitted, who shall produce satisfactory evidence of religious and moral character, of classical and scientific attainments, and, in general, of such dispositions and habits as may render them apt and meet to exercise the ministry."

Extract from "The Rules for the Government of the Seminary."

By order of the Faculty,

E. R. LIPPITT, Secretary.

Theological Seminary, July 24, 1840. (Oct 1.

R. S. H. GEORGE,

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March 28. tf

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July 9, 1840.—y

TO THE CLERGY.

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